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SEPTEMBER, 1949

SOCIAL ORDER

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A Symposium

For Private Circulation

SOCIAL ORDER

Vol. 2

SEPTEMBER, 1949

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RESULTS OF SOCIAL ORDER QUESTIONNAIRE

Joseph B. Schuyler, S.J.

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WE EDITORS wanted to know whether Jesuits were profiting from SOCIAL ORDER as much as they should be. We wanted to know whether SOCIAL ORDER was being read: So we associate editors conducted questionnaires in each of the American theolo-gates and most of the philosophates. Why the houses of study? Because SOCIAL ORDER is primarily intended for the young Jesuit in training, (not in social studies) and we thought we would thus cover ground most easily. Actually our California-Oregon associate interrogated *all* scholastics of the two provinces, receiving remarkable cooperation therein.

Our eyes were opened! We received fine cooperation and many valuable suggestions. Our editor is explaining elsewhere in these pages some policy moderations resulting from the questionnaire results. For the foregoing reasons, and because so many Jesuits contributed their help, we decided to publish the general results of the questionnaire. In fact, several respondees suggested that we publish the results. Such publication might make the difficulties in achieving the aims of SOCIAL ORDER more widely understood.

In general we wanted to find out: how much is SOCIAL ORDER read? What do Ours like about it? What changes or improvements would they like to see made in SOCIAL ORDER? What

future studies and projects would they like to see undertaken? Any other comment!

Large, Lively Response

Response to the questionnaire varied in the several scholasticates. For the most part there was more cooperation in the Midwest and West than in the East. For example, only 40 per cent of the Woodstock questionnaires were returned, and Weston's numbered about 65 per cent, whereas West Baden and Alma achieved approximately a 90 per cent coverage. In fact, the California-Oregon mark of 90 per cent was maintained among all scholastics both in studies and on regency — a phenomenal record which our California associate attributes more to genuine and widespread interest than his own efforts, though we are sure the latter certainly helped.

The variation in response among the provinces can be traced to two causes: the policy of the respective associates in conducting the questionnaire and the amount of interest among scholastics in the respective provinces. A couple of the associates strove to have as many answer the questionnaire as possible; others of us did not go beyond normal publicity and request, thus the better to gauge genuine interest. The second cause, amount of interest, was evident even in the an-

swers of those actually handed in: at Woodstock, for example (though admittedly the least encouraging) 28 per cent of those *who actually returned* the questionnaires noted that they simply did not read SOCIAL ORDER. There is no reason to doubt that a far greater percentage of those who *did not respond* are also among SOCIAL ORDER's non-readers.

Questions Varied

Since the associates conducted their questionnaires quite independently, all questions were not uniform. Consequently, assessment of *all* statistics would be quite complex and, difficult to reproduce here. I shall try to include individual contributions of value below.

Just what did we find out? First of all we were made to realize that most young Jesuits *not* in social studies *did not know the magazine was intended primarily for them!* Reasons for this situation will be manifest below.

Is SOCIAL ORDER read? Analyzing the statistics and interpreting other data, we would judge that 70 per cent of potential readers at Weston, West Baden and Alma do at least *some* reading from the monthly issues of SOCIAL ORDER; that 35 per cent of those at Woodstock do the same; that at Saint Mary's, for which my figures are not sufficient, the percentage would seem to be somewhere between the Woodstock and other marks. The majority of readers read only one, two, or at most three articles and some of the features; on the other hand, we have a fair number of readers who read most of each issue and claim to profit therefrom.

Conflicting Opinions

Two questions arise from the foregoing information: why do so many young Jesuits neglect to read SOCIAL ORDER? Why do so many of its readers read only a small part of each issue? Answers are given below. As was to

be expected in so wide a distribution, many respondents gave as their reasons for liking SOCIAL ORDER the very same qualities and characteristics which others gave for *not* liking it; and many praised it for having certain values which others complained that it simply did not have! It was surprising, too, to see how diverse were the aims and services Jesuits thought SOCIAL ORDER should offer. Again, so few seemed to realize that *every* article cannot appeal to *every* reader.

First a word as to what readers *liked* about SOCIAL ORDER. Most agreed that it helped to increase their social interest somewhat. They found SOCIAL ORDER to be an organ for keeping them *au courant* on developments in the social field which they as Jesuits should know. They liked the assortment of technical and popular, theoretical and practical, scholarly and newsy articles; found in them a good bridge to social investigation from the regular course in the scholasticate. All the foregoing sounded nice to the editors, but almost each point was the diametrical opposite of the estimate of many more of our readers. The one point of agreement was that there have been "some" good articles in SOCIAL ORDER—though what many styled good were just the ones styled valueless by others! This leads to our next point: what changes and improvements in SOCIAL ORDER do Ours advise?

Changes Urged

It will be necessary to be rather summary here, for several of the associates submitted reports on this subject which ran many pages! The most general criticism was that our articles have been too heavy, "over the heads" of most readers, too lengthy, aprioristic and thesis-like.

Most respondents wanted more of a popular and journalistic presentation of the *application in practice* of our social theory, more factual articles on things and people. They want more

of "the preceding confirmed by examples": what are which Jesuits doing successfully in which fields of social endeavor, and how? They want the "Digest" type of quick-to-read, easy-to-learn articles—articles to give them a gentleman's knowledge of the social field in odd-moments, learn-without-work lessons. (Obviously, as some were frank enough to admit, this is asking for intellectual utopia: the social field is difficult to understand and master, but as Jesuits we should understand it at least "sufficiently," but there is little time to do so, *therefore* let's learn it sufficiently without work!)

There were less general and less unanimous criticisms pertaining to format, subjects of articles, use of diagrams and pictures, etc. But before considering them it seems well to try to understand what lay behind the general criticism just described. A word on that now.

Varying Interests

Re-examination of responses enabled us to classify many respondents into fairly well-defined and necessary-to-understand types: the older "young" Jesuit (very many non-social scientist theologians and regents) and the younger men just out of juniorate. The responses of the former group evidenced an attitude something like this: "We have not been technically trained, technical articles are more than we can handle without hard study, and we have not the time nor the inclination to make up that study now. Yet we are interested, want to help in the social apostolate, and realize we should. What we want from SOCIAL ORDER is practical help in "know-how"—how do teachers in various subjects, preachers and missionaries, sodality directors and headmasters, administrators and scholastics in course "fit" in the social apostolate? We would like Jesuits who have successfully met our problem to give us the fruit of their experience."

The second group collectively analyzed their situation this way: "Frankly, we are social 'babes-in-the-woods.' We haven't had any social development since entering the Society (many of us from high school). Even during the juniorate we were not permitted to read SOCIAL ORDER. Now we come to philosophy, receive no orientation in social interests, and are expected to swing right into the current of SOCIAL ORDER readers. What is SOCIAL ORDER? What is it for?

What is the INSTITUTE OF SOCIAL ORDER? No one ever told us, though we hear that all Jesuits were supposed to be concerned with it. We are told that SOCIAL ORDER is meant especially for us younger Jesuits: but we cannot understand most of the articles, do not appreciate most of the problems involved, and therefore cannot appreciate SOCIAL ORDER. It is only when we get to study ethics that some pieces of the puzzle fall into place, but by then much time, energy, and talent has been wasted. We would like to be 'enlightened from the bottom up,' shown how our studies in the Society are connected with the social apostolate, etc."

Orientation Needed

Here we obviously run up against a few problems that are beyond the scope of SOCIAL ORDER functions. Even so, one problem that we shall have to face perennially, as indicated by the questionnaire, is the periodical introduction of new readers to our pages. How shall we be able each year to give them a graduated introduction to what we are doing, without at the same time being overly repetitious as far as our other readers are concerned?

One other major group, though smaller than the two already described, can be defined from various answers to the questionnaire: those already interested and somewhat competent in social questions. Not limited at all to the "social specialists," these men

want just the opposite of the majority. They praised the more recent issues of **SOCIAL ORDER**, look for more improvement along the lines of scholarship, research and original thought. They want a professional Jesuit approach to formulating and applying an integrated social theology and philosophy, with a thorough recognition of the data of the several social sciences. These men claim that they have little opportunity to read scientific periodicals, but would like to depend on **SOCIAL ORDER** to deepen their own understanding and invite their own cooperation.

Difficult Problem

Elsewhere in these pages our editor shows how **SOCIAL ORDER** will try to include as many of these diversified objectives in its future services as possible. Fundamentally the problem is this: many Jesuits admittedly are interested in forming their social consciousness to the extent that they are willing to read an occasional "appealing" article on "social" matters. For many of them, that word "social" has little or nothing to do with the basic social problem, namely, the understanding and reformation of social relationships and institutions. Successful exercise of the corporal works of mercy does not adequately answer the social problem.

Still, if **SOCIAL ORDER** does not offer "appealing" articles, many men say simply they will not read it. And yet, they are the men that **SOCIAL ORDER** was established to help. At any rate, the questionnaire achieved this success: it helped to point the problem so clearly that we cannot possibly misunderstand it!

Many other criticisms and suggestions were offered. Many asked for charts, pictograms, maps, occasional pictures. The suggestions of West Baden's Brother Zollner, experienced artist and publicist, were very practical in this respect. Quite a few asked

for such services as standard bibliographies in various important social fields, digests of important books and magazine articles, outlines of various courses in the social sciences. Others asked for a "question box" and "letter to the editor" section, as well as other forms of reader participation.

Many asked for articles on the social corollaries of philosophy and theology, theses, and also for articles on the work that Jesuits are doing in the social field. Several suggested that many of our articles are too long and too replete with footnotes (a two-fold criticism with which many respondents definitely disagreed). There was no disagreement on the suggestion that even some of the more "difficult" articles could have been more attractive if they had been better written. Several commented favorably on the "human interest" appeal in the editor's introductory note, "just a few things." Many advised that the back cover could be used more advantageously than it has been.

It would take too long to break down the statistics on past articles that **SOCIAL ORDER** readers liked especially, the more so since tastes showed themselves to be so opposite. Likewise the host of excellent suggestions for future investigation and articles cannot be discussed here for the same reason.

We would like to take this opportunity to express our really sincere thanks to so many of our readers who cooperated with the questionnaire effort — both in responding and in offering sincere, sometimes lengthy and well developed memoranda on **SOCIAL ORDER** policy and aims. We just hope that they have helped us to improve **SOCIAL ORDER** sufficiently to make actual readers out of those potential ones who frankly admitted, "I have neither time nor interest; but if I had the interest, I would find the time."

A MEETING IN SAINT LOUIS

Social Order Charts a Brave, New Course

R. F. Smith, S.J.

Saint Mary's College

CRAMPED around a table too large for the room, the six Jesuits¹ who met in Saint Louis last April 19 and 20, did not form a pretentious group; yet their meeting was not without significance. With the approval and consent of their respective Fathers Provincial, they met under the chairmanship of Rev. Francis J. Corley, S.J., to discuss, criticize, and, if possible, improve SOCIAL ORDER as a means of arousing and sustaining the interest of the 6,000 U.S. Jesuits in modern social problems and the Catholic solution to them. What they accomplished is still to be tested in the fires of time; what they hoped to accomplish can be seen from the discussions they gathered.

On the morning of April 19, after a few minutes in which the editors met and appraised each other, the meeting was opened with a prayer, after which a letter was read from Very Rev. Joseph P. Zuercher, S.J., Missouri Provincial, who gave the meeting his

Present were Messrs. Richard P. Burke, S.J. (Weston College), Francis A. Petru, S.J. (Saint Mary's College), Patrick H. Ratterman, S.J. (West Baden College), Joseph B. Schuyler, S.J. (Woodstock College), R. F. Smith, S.J. (Saint Mary's College), associate editors of SOCIAL ORDER and Rev. Francis J. Corley, S.J., editor of SOCIAL ORDER. Rev. Gordon George, S.J. (Saint Mary's College) and Rev. Timothy L. McDonnell, S.J. (Alma College) were unable to attend the meeting.

blessing and stressed its importance to the entire Assistancy of American Jesuits. Preliminaries finished, the six editors fell upon each topic of discussion as it was proposed by Chairman Father Corley.

Agree on Purpose

Initial discussions were characterized by unanimity: to a man all six of SOCIAL ORDER's editors were convinced that the purpose of the magazine should be to form social-minded Jesuits, particularly among scholastics and young priests. Doubts were expressed as to whether the majority of their fellow Jesuits realized that this was the purpose of the magazine; some difficulties were raised as to whether such a purpose could realize complete or even substantial success; but none of the editors thought any purpose other than the one proposed would meet the responsibilities entrusted to their magazine.

To queries whether SOCIAL ORDER should pursue auxiliary goals (such as the publication of special brochures on individual social problems, the offering of educational and homiletic services of a social nature to American Jesuits) the six gave scant attention. Their opinion was that all their time and energy should be spent in accomplishing what they considered to be SOCIAL ORDER's primary responsibility.

If, after this was accomplished, there remained opportunity and manpower to fulfill these subsidiary functions, SOCIAL ORDER and its editors would be glad to do so; but until the entire magazine was devoted completely to the purpose its editors proposed, they did not feel that they could undertake such projects.

Disagree on Style

Having adopted a definite goal, the six editors next turned their attention to ways and means of attaining it in the pages of SOCIAL ORDER. At this point a marked divergence of opinion developed.

Approximately half the editorial board felt that the ideal SOCIAL ORDER would be a sound, reliable magazine, devoted largely to serious study of the current social problems in America and to application of papal social thought to these problems. To realize this ideal, they thought, SOCIAL ORDER would merely have to accelerate its already noticeable trend toward scholarliness.

The field of topics treated would have to be extended as quickly as capable writers were discovered, but the emphasis always should be upon sound knowledge rather than popularization. It would mean work for readers and might limit the number interested enough to use the magazine. Nevertheless the work ultimately to be done: rebuilding society in America, demanded solid and reliable study. Those editors who held this opinion argued that they had a right to expect in their Jesuit readers an adequate and thorough grasp of the papal social encyclicals.

Favor Popular Treatment

The opposing opinion squared off firmly against the presupposition of the first group; they maintained vehemently that whether or not SOCIAL

ORDER had a right to expect in their Jesuit readers an adequate grasp of the encyclicals, in the *DE FACTO* situation which the magazine faced, SOCIAL ORDER had better recognize three things: 1) Most American Jesuits did NOT have any thorough grounding in social principles. 2) Many, if not most Jesuits needed some little persuading to do something about social problems. 3) The ordinary Jesuit wanted practical ways he could help out the social apostolate in his ordinary role of teacher, preacher, retreat-giver, and so forth.

To meet these objectives, this group of editors proposed various types of articles to be published in SOCIAL ORDER: 1) Basic articles on the fundamental social principles; such articles, while they would not be profound, would nevertheless be solid and substantial; they should be written as interestingly as possible, but above all should be clear. 2) "Persuasion" articles based on Saint Ignatius' principle — "What Saint Francis and Saint Dominic have done, I can do." These would consist chiefly of "profiles" of eminent Catholics—especially Jesuits—in social work. 3) Tool articles which would furnish practical means for the average American Jesuit to do his share towards the social apostolate.

Compromise Reached

With such a divergence of opinion, the editors took the only sensible course: compromise. Hereafter, they decided, one major article in each issue of SOCIAL ORDER would be a research study, written by a specialist who would investigate some new problem, apply old principles to new situations, and in general deepen and extend the field of social study. Even in these articles, however, technical terminology would be kept to a minimum; charts and graphs would be utilized to facilitate the understanding of the articles; abstracts would precede

the article to give a short summary of the contents as well as the importance of the subject treated.

The rest of each issue would be devoted to basic articles, "persuasion" articles, and tool articles. In these there would be a special effort to have at least one article directed especially to each of the different classes of Jesuits — Juniors, philosophers, regents, and so forth. Having agreed on the general make-up of the magazine, the six editors then turned to more specific recommendations. Some of their suggestions were:

1) Magazine summaries. The editors were of the opinion that the back cover of the magazine could be used for summaries of the best magazine articles on social subjects of the preceding month. The magazines to be surveyed for these summaries would include not only learned journals but also popular magazines such as *Life*, *Colliers*, even *Woman's Home Companion*. Reasons for the inclusion of such magazines: articles in such periodicals could more easily be recommended by Jesuits to lay persons.

Consider Book Digests

2) Summaries of great social books. In the belief that summaries of books that have had great influence on social thinking would contribute to the general formation of Jesuits along social lines and at the same time would stimulate many Jesuits to a personal reading program in social fields, the editors unanimously adopted the chairman's proposal to include such summaries. The summaries, it was decided, should all be done by competent and mature scholars and preferably by teachers in our scholasticates. Some of the books chosen for such articles: *The Meaning of Man* by Jean Mouroux, *Catholicisme* by Henri de Lubac, S.J., *De l'efficacité politique du chrétien* by L. J. Lebret, *The Great Transformation* by Karl Polonyi.

3) Social-topics bibliographies. The editors proposed that **SOCIAL ORDER** should publish in its pages bibliographies of basic works on individual social topics, e.g. the family, the Negro problem, industrial councils. Such bibliographies would be prepared by specialists in their respective fields and then submitted to other specialists for criticism and comment before publication in **SOCIAL ORDER**. The bibliographies, it was planned, would include elementary and basic works as well as advanced, technical studies.

4) Trends. In accord with the returns on the questionnaire circulated by the associate editors in different scholasticates of the Assistancy, the editors agreed that items in Trends should be shorter, grouped under standardized headings, and largely concerned with new developments on the American social scene.

Occasional Long Studies

5) Symposia. Some interest was shown in having one or two symposia on a definite subject each year. Nevertheless, since this method of treatment was thought to be unwieldy editorially, the editors came to no definite decision on this matter.

6) Letters. The editors expressed a willingness to see a correspondence department included in **SOCIAL ORDER**. Such a department, however, would depend entirely on the interest shown by members of the Assistancy. If sufficient letters were received, the editors would be glad to print such correspondence as would be of importance to American Jesuits in general.

7) Book Reviews. In general the editors were of the opinion that the books reviewed in **SOCIAL ORDER** were too specialized and technical for general interest. From now on, emphasis would be laid on books of general appeal; only a very few text books on

social topics would be reviewed, while the scope of this department would be widened to include books from other fields (for example, philosophy, theology, history) when such volumes were related to social problems.

8) Documentation. Although SOCIAL ORDER would be unable to reprint documents of the Popes and of the hierarchy, still it would attempt to list each month papal and hierarchy pronouncements, indicate briefly the contents and importance of each document, and cite sources where the documents would be found in their entirety.

Tool Materials

9) Sermon outlines. Many scholastics had asked for help along such lines; it was decided that attempts should be made to meet this demand, though such outlines would require a great deal of effort and time. While experiments were being carried on with the writing of such outlines, SOCIAL ORDER would reprint Fr. Delaney's sermons on social order which appeared in the early multilithed editions of the *ISO Bulletin*.

10) *Corollaria socialia*. An attempt was to be made to have articles written explaining the social implications to be found in scholastic philosophy and theology. Modeled somewhat on the *corollaria pietatis* to be found in most text books of theology, such articles would have as their purpose to draw social conclusions from the truths of natural reason and from our religion. The editors expressed a hope that professors of philosophy and theology in the various scholasticates would be generous in providing such articles.

After a lengthy discussion of potential writers for SOCIAL ORDER, the meeting came to a close. The six editors left each other, uncertain of the amount of good they had accomplished for future issues of the magazine they edited. One thing, however, they knew for certain: none of the improvements they had suggested would accomplish anything unless the entire Assistancy aided them in their task by 1) a critical reading of each issue of SOCIAL ORDER, 2) communicating their criticisms to the editor-in-chief, and 3) contributing articles to the magazine itself.

The Christian Rôle

It is my conviction that, if a new age of civilization, not of barbarization, is to come, the deepest requirement of such an age will be the sanctification of secular life, a fecundation of social, temporal existence by spiritual experience, contemplative energies and brotherly love.

I am afraid we have not come to that yet. For the moment we are at the lowest point: human history is in love with fear and absurdity, human reason with despair.

Jacques Maritain
The Review of Politics

CHANGES PLANNED

New Features to be Introduced Gradually

Francis J. Corley, S.J.

SINCE the most important work that SOCIAL ORDER can do at the present time is to interest a steadily larger number of American Jesuits in the work of social reform, it must make every reasonable effort to meet them at least half-way. To find the half-way mark the questionnaire, reported by Mr. Schuyler, was widely distributed early last spring. With the same objective in view the associate editors met in Saint Louis in April—as Mr. Smith reports.

Mr. Smith has given a good summary of the decisions reached. But you cannot fairly judge even the immediate future of SOCIAL ORDER by this September issue of the magazine. Even though months have intervened, it has been impossible to make progress toward revision.

Intended for All

More of the proposed revisions in just a moment; first a word about the purpose of the magazine.

The impression has got about that SOCIAL ORDER is intended to be a more or less academic magazine, devoted to one or other—or all—of the social sciences, that, consequently, it should be of interest only to Jesuits who are pursuing studies in these fields. At best it might be of value to a slightly

larger group that will be active in a specialized form of the social apostolate.

Jesuits who are acquainted with the journals in the social sciences need not be told that SOCIAL ORDER is a totally different kind of publication. It has no direct interest in purely scientific questions; neither in objective nor in method does it intend to imitate scholarly journals.

Apparently this must be emphasized for others. SOCIAL ORDER is interested in the reform of social order and devoted to the social formation of Jesuits for this apostolate. There is no intention of transforming it into a scholarly journal in the social sciences.

But Not Popular

On the other hand, it does ambition developing into a sound and reliable periodical devoted to social reform. It never was—and it never can become—a popular magazine. Like the art and science of medicine, our yet unformed art and science of social reform (or better, social construction) has a tripartite interest. Medicine is interested in 1. The normal man, his body, its organs and functions, 2. his body's ills and their symptoms, 3. prevention and therapeutics. Our interest is in 1. societies and man's social relations,

2. the ills to which these are subject,
3. remedies for these ills.

Obviously all this necessitates a good deal of study: analysis, criticism, research, experimentation. For instance, we cannot well set about reforming the family in America unless we know what the family should be, what the family in America is like, the infinite variety of means to be used in making it resemble the ideal.

Not a Curriculum

Moreover, SOCIAL ORDER cannot perform the educational role that should be accomplished by a coordinated course of social studies running concurrently with the ordinary course in the Society. Serious thought is being given to the development of a fully organized program which will introduce all scholastics to the social sciences (Cong. Gen. XXVIII, 29, 10; Cong. Gen. XXIX, 29, 4).

For the present, in lieu of the courses which will undoubtedly be developed, there are excellent introductory textbooks in all of the social sciences which will give those in a position to give time to their examination a fairly satisfactory knowledge of fundamental notions.

Much the same must be said for the basic teachings of papal social thought. It would be of little value for SOCIAL ORDER to print outlines or compendia of matters which can be much better learned by a careful reading of at least the major papal social documents. To facilitate this reading, we shall print soon a carefully edited list of such documents, together with some indication of those which are considered most essential. This can serve as a reading guide for private study.

For Private Study

The excellent editions of nearly all important papal social encyclicals, both in pamphlet form and in bound collections, put such reading immediately at hand. It might be well to

organize a program of private readings for private study so that the work could be done in some organized fashion.

It is unlikely that there will be any marked difference in the appearance of SOCIAL ORDER, even as the larger changes are introduced. The bulk of the magazine will still be devoted to articles on one or other phase of social reform. In all articles there will be a constant effort to avoid the technical approach which would make reading more difficult for those not trained in the social sciences.

Given the changes in style, the majority of articles in the magazine will remain much the same as before. Most will be shorter and most will make a serious attempt to indicate the relation of the question under discussion to the whole work of social reform, where this is not self-evident.

Guide for Writers

A list of suggestions has been sent to interested writers to indicate some ways in which articles may be directed to our specific Jesuit audience. Here are a few of them:

Write an introduction which says, in effect: "This is the point I am interested in, and this is why I consider it significant for reform of social order."

Relate your subject, as far as possible, to the social apostolate, to supernatural realities, which are the reason for the social apostolate, to Jesuit life, interests, work.

Keep the practical needs and limited interests of Jesuits in mind constantly as you write and revise.

Presume no scientific knowledge (unless your article happens to be directed only to specialists); write for laymen [in the academic sense of the term. There will always be an occasional article of this sort].

Avoid, or explain parenthetically, technical expressions, e.g., escape clause, re-committed, basing-point.

Avoid technical questions unless you show their connection with the social order, and then restate your discussion in simple terms.

Make Changes Slowly

Mr. Smith has already indicated the new types of articles which we hope to print. These are what he calls "persuasion" and tool articles. By "persuasion" he means principally articles about Jesuits and others who are already engaged in some form of the social apostolate. These men can serve as inspirations and practical models for others who are interested in undertaking similar projects.

From time to time in the past we have printed articles of this kind. One was on Father Charles Murray's credit union in Pueblo, Colorado, and its help in saving their homes for a large number of his parishioners. Another reported the work done by Father Louis Mulry for people in need in his Baronne Street parish in New Orleans. You will also remember the account of Father John Peter Sullivan's activities in Jamaica.

Earlier Father Edward Duff had given an excellent account of the Back-of-the-Yards movement in Chicago, the project signalized by Saul Alinsky in his *Reveille for Radicals*. An entire

symposium in 1947 surveyed the social activities of Jesuits in some of the South American countries. Father McNaspy gave us reports of the Catholic Social Guild and the Catholic Workers' College in Oxford.

If possible, we hope to have one article of this kind for each issue of **SOCIAL ORDER**. But at the present time there are none on hand and only two or three in progress for the immediate future. There should be a profile on a dynamic young labor editor, Mr. Edward Marciniak, for the October issue, and an article on the work of Father Pesch. Beyond that it is impossible to say just now what further studies of workers for social reform we shall be able to present.

Tool articles will be equally difficult to secure, but we shall try. What we want is a series of articles that will demonstrate how ordinary Jesuit activities: teaching history, directing debate, prefecting a Sodality, can be used to communicate social ideas and ideals.

The changes will be made as we go. Your comments can help to make the magazine more useful to you. And we shall welcome them.

Canada's Family Allowances

The basic underlying purpose of this vast Canadian social experiment is to effect a redistribution of the nation's income, a redistribution which has an urgent social purpose. That social purpose is to focus the nation's attention on the fact that our future as a nation, our very survival as a nation, depends on the quality of our nation's children. The economic burden of dependent childhood—the burden of Canada's future—has too long been left to lie on the shoulders of one section of our population—the Canadian parents. Now, through family allowances, a part at least of that burden has been lifted from their shoulders and has been placed where it belongs—on the shoulders of all who live and work and prosper in our land.

Dr. George F. Davidson

PIUS XII SPEAKS TO WOMEN IN INDUSTRY

A Social Problem and Some Recommendations

William B. Faherty, S.J.

Regis College

THE extra-home employment of great numbers of women in many western nations, among them the United States, has caused concern to alert world leaders, not the least among them Our Holy Father, Pius XII. On several occasions in addresses to women, he discussed aspects of this social phenomenon of our times. On August 15, 1945, he devoted an entire allocution to this important subject.

Though not as significant as his address on *Woman's Social and Political Duties* given two months later, this speech, which has not yet appeared in an American edition¹—at least to this writer's knowledge—in no way deserves the neglect which has been its lot in the United States. It offers valuable advice on certain problems of women in modern industrial life and merits careful study by those interested in rebuilding social order.

Pre-Industrial Woman

Pius XII began his discourse where the problem began, namely, at the Industrial Revolution. In pre-industrial western society, the wife had made

notable contributions to the family economy, not only by the performance of a multitude of household tasks, but also by participating in her husband's home industry, if he were a craftsman, or by helping in the garden or fields, if he were a yeoman.

The Industrial Revolution, Pius XII remarked, shattered this social pattern. Mass production assumed a great part of the work women formerly performed in the household and obliged great numbers of women to leave the home for work in factories and offices. The Pope did not underestimate this sweeping change; in fact, he called it "a real social revolution."²

Results of Revolution

What attitude should thinking people take on this matter? "Not a few deplore such a change," the Pope stated, "but it is an accomplished fact, from which at present it is impossible to retreat."³ This was not an approval of the new situation, nor did Pius XII ever approve of it. He merely con-

¹ *Acta Apostolicae Sedis*, 37 (August, 1945) 213. The translation of this document used in the present article is by Mr. P. Claudel, M.A., formerly of the Department of Romance Languages of Saint Louis University. For purposes of convenience, it will be referred to as *Pius XII To Working Women*.

² *Ibid.* So thoroughly has the Industrial Revolution affected domestic society, that only in rural areas does the average woman make a distinct contribution to the family economy without taking employment outside the home. The Pope praised this element of farm life in his speech *Papal Directives for the Woman of Today*, Washington, N.C.W.C., 1948, p. 8.

³ *Ibid.*

denmed the wistful thinking of those "back-to-the-home" schemes that fail to face the reasons that send so many wives from the home, namely, the economic needs of the family and the unproductiveness of the modern urban dwelling. "A woman," he remarked, "is, in fact, kept out of the home not only by her so-called emancipation but often, too, by the necessities of life, by the continuous anxiety about daily bread."⁴

Underlying the entire discourse is the thought that the economic aspects of the problem will find their solution not in isolation from other factors in our economic life, but only in the total restoration of economic order in society.

Home vs. Factory

Amid the perturbed conditions of modern society, the Pope urged all women to make the home the sanctuary of their lives. During their free hours they should devote their first attention to the members of the family, even if it meant the renunciation of a more independent life and pleasures to which so many of their companions were heedlessly abandoning themselves. "It is a question in this case," the Pope stated, "of swimming against the current in order to remain faithful to a Christian duty. Yet the fulfillment of this duty will procure for you happiness and peace of heart and will bring upon your future, like a spring-time rain, the blessings of heaven."⁵

If at all possible, the Pope went on, married women should remain in the family home.⁶ He asked all those who

felt they had to supplement their husband's income by working outside the home, to study carefully whether or not their supplementary wage might not be swallowed up by waste or by expenses entailed in their absence from the household.⁷

Conflicting Duties

Life becomes a tug-of-war for those women who try to combine the responsibilities of motherhood and the duties of a riveter or rotor-winder on an assembly line. Many snap under the strain, Pius XII warned. A main reason why the Church worked so hard for the principle of the living wage for the worker is, in the Holy Father's own words, "to lead the wife and mother back to her own vocation in the household."⁸

The Pope was not unaware that home-life degenerated when the mother had to work elsewhere. He gave a telling word-picture of the untidy home of many factory-working wives. Lack of care makes the house unattractive for the members of the family, who rarely gather for a few quiet hours together in the evening, much more rarely for family prayer. What is left of family life, he wondered, and what interest can such a home have for children?

Effect on Children

How can the daughter of such a household, further, learn the skills and arts of homemaking? As she grows older, the Pope warned, she, too, will hurry off to the office or factory. Working in the midst of excitement, dazzled by a certain luxury and independence that her pay check allows her, accustomed to seek her enjoyment in shallow pleasures, she comes to despise the true values of life. How can she find attraction, much less beauty and dignity, the

⁴ *Your Destiny is at Stake*, p. 8. A recent survey made by the United States Department of Labor bulwarks this contention of the Pope by showing that 84 out of 100 employed women work to support themselves or others. *Why Women Work*, Washington, United States Department of Labor, Women's Bureau, June, 1946, p. 1.

⁵ *Pius XII To Working Women*, loc. cit., p. 214.

⁶ *Ibid.*

⁷ *Your Destiny is at Stake*, p. 6.

⁸ *Pius XII To Working Women*, loc. cit., p. 214.

Holy Father asks, in the unspectacular and difficult duties of the household?⁹

In order to avoid such domestic pitfalls, the Pope urged those mothers who have to work to give their free hours with redoubled energy to their husbands and their children, and to set an example for the entire family in the practice of virtues and the reception of the Sacraments.

Palliatives and Cure

Turning for a moment from his discussion of the advisability of women's presence on the assembly line, the Pope offered a few general suggestions for those who actually were there. The woman worker should receive equal pay as the male worker for the same type of work at the identical level of output, the Pope insisted, in this discourse and on two other occasions.¹⁰

Otherwise, the common good would suffer through the exploitation of wo-

⁹ *Your Destiny Is at Stake*, p. 8.

¹⁰ *Pius XII To Working Women*, p. 214; *Your Destiny Is at Stake*, p. 6; *Papal Directives for the Woman of Today*, p. 7. Rarely, however, even though the Pope did not discuss it, will there be the same level of output. True, in matters of mere dexterity, women are as good as and frequently better than men. They can also stand routine much better. But three factors militate against equal production: first, absenteeism, for reasons of hygiene, which is more common among women; secondly, lack of strength which in certain occupations requires women to seek help regularly, either in putting materials to the machine, or in taking them away; and thirdly, the heavy turn-over of the female labor force which necessitates added expenditures for the training of new workers.

men and the danger of consequent male unemployment.

Interest in Unions

The woman worker, likewise, the Pope continued, must take an intelligent interest in the workings of her union, so that besides providing the normal advantages of unionism, it will not swing over toward the "party line." Pius XII, as his predecessors before him, urged protective social legislation for those women who had to work in industrial occupations.

In conclusion, the Holy Father faces squarely the fact that women are on the assembly line. He does not say it is a good thing, nor that it is an unqualified evil; but he does point out the great evils that result from it, especially in the case of wives and mothers.

For women who are working, he urges the passage of needed social legislation, active participation in labor unions, and the recognition of the principle of "equal pay for equal work at the same level of output." He urges better training of young women for their duties as wives and mothers in the home.

Lastly, he does not believe the problem of women in industry can be solved with a simple "Go home, girls!" nor in isolation from the greater economic and social problems of the time. The home must grow again as a social and economic unit. the head of the household must receive a living wage, and lastly and above all there must be a rebirth of order in society.

\$64 QUESTION

Action Urged in Longshoremen's Plight

Since taking his position as assistant director of the Xavier Labor School, Father John M. Corridan, S.J., has been interested in conditions on the New York waterfront. He has spent long hours talking with longshoremen, walking the docks, observing conditions, gathering data. He has written a good deal about the subject (see especially his article in the November 20, 1948 issue of America).

On August 9, 1949, he mailed copies of the following letter to all members of the House of Representatives and to all but two members of the Senate. At the same time a release was also sent to the metropolitan press and to national publications.

We print the letter here because of the forceful account it gives about patently unjust conditions on New York's wharves and because it is an example of what a well-informed, fearless priest can do for social order.

Ed.

My dear Senator:

The Federal Government subsidizes shipping. The sixty-four dollar question on the New York docks is—when will the government use that and its investigatory power to clean up the iniquitous labor conditions existing in the world's largest port?

On Friday, July 22, John M. Murtagh, Commissioner of Investigation for New York City, released the earnings of the longshoremen in the Port of New York for the year October 1, 1947, to September 30, 1948. The release was made shortly before the bargaining committees of the International Longshoremen's Association and the New York Shipping Association sat down to negotiate their new contract.

In 1948 approximately 46,000 men drew pay checks for longshoring, working 42,000,000 hours, or a little more than 900 hours per man. Using 2,000 hours as a normal work-year (50 weeks x 40 hours a week) there was work for 21,000 men on a full-time basis. Only 3,075 longshoremen out of 46,000 men worked 2,000 or more hours.

To earn a week's vacation pay in 1948 a longshoreman had to work 1,350 or more hours. 12,000 longshoremen out of 46,000 men had the necessary hours and received checks totalling \$840,000—(\$70.00 x 12,000). Adding to the discontent of the majority of the longshoremen was the knowledge that according to the contract the vacation fund was built

up by employer contributions of four cents per man-hour. Four cents per man-hour multiplied by 42,000,000 man-hours gave a vacation fund of \$1,680,000. What happened to the other \$840,000?

The severe competition for work wasn't helped by the fact that 20,000 of the 46,000 men worked less than 200 hours. These men were not regular longshoremen, but other workers seeking supplemental income on the docks, even though the majority of the longshoremen can't make a decent annual wage. The situation is further aggravated not only by these "extras" working a high percentage of overtime hours, particularly on Saturdays, Sundays and holidays, but also depriving thousands of regular longshoremen of the necessary work opportunities to qualify for welfare benefits and vacation pay.

Perhaps the sharpest way to point up the substandard condition of the New York longshoremen is to draw a comparison with the San Francisco longshoremen. In making this comparison the 20,000 New York men with less than 200 work hours are omitted

in order to avoid a completely fantastic picture.

Income Group	San Francisco	New York
Less than \$2,500	9%	56.6%
\$2,500 to \$3,500	17%	31.3%
\$3,500 to \$4,000	25%	8.1%
\$4,000 to \$4,500	40%	3.0%
\$4,500 plus	9%	1.0%

Eighty-eight percent of the New York longshoremen made less than \$3,500. Seventy-four percent of the San Francisco longshoremen made more than \$3,500. A few correctives should be made for a 100 percent accurate account. The San Francisco longshoremen's earnings were for the year 1947, a better year for shipping than 1948. Forty percent of the San Francisco longshoremen's earnings were made in overtime hours and are computed in their reported annual income. Less than fifteen percent of the New York longshoremen's earnings are made in overtime hours and are not reported in this income computation. However, if allowances were made for these factors, it still would not substantially change the validity of the above comparison, as the detailed table below should indicate.

Number of Men	Man-hours Worked	Amounts Earned per Man (\$1.75 per hr.)	Average Weekly Wages
8,000	199 to 799	\$ 348.25 to \$1,398.25	\$ 6.60 to \$ 26.90
3,000	799 to 1,099	\$1,398.25 to \$1,923.25	\$ 26.90 to \$ 37.00
3,500	1,099 to 1,399	\$1,923.25 to \$2,448.25	\$ 37.00 to \$ 47.00
4,200	1,399 to 1,699	\$2,448.25 to \$2,973.25	\$ 47.00 to \$ 57.18
5,500	1,699 to 2,199	\$2,973.25 to \$3,848.25	\$ 57.18 to \$ 75.93
1,160	2,199 to 2,599	\$3,848.25 to \$4,548.25	\$ 75.93 to \$ 87.47
255	2,599 to 3,094	\$4,548.25 to \$5,414.50	\$ 87.47 to \$104.12
18	3,094 to 3,456	\$5,414.50 to \$6,044.50	\$104.12 to \$116.24

14,500 New York Longshoremen out of approximately 25,600 made less than \$47.00 per week in 1948. Their hourly rate in 1948 was \$1.75 an hour for all hours between 8 a. m. and 5 p. m. from Monday to Friday, and \$2.62½ for all other hours. If any additional proof is needed for the New York longshoremen's low income status, consider the fact that longshoremen will not be accepted either in

low-rent City housing projects nor in private housing developments. Longshoremen are compelled to live in tenements and pay higher rents than those living in low-rent City housing projects.

Indicative, too, of the longshoremen's low income status was a lawyer's defense of a loan shark charging 520 percent interest a year. "Longshoremen can't go to banks or loan

companies for money," he said. "They are poor risks. They have no steady employment because of the shape-up and other employment practices on the waterfront." In sentencing the loan shark Justice Irving Ben Cooper declared, "I am filled with unrestrained amazement at the loose practices of those who pay the longshoremen where one man can turn in a batch of pay discs and get the pay of several men. The companies are under a duty to plug up this loophole which makes it possible for Bender and his type to take advantage of these poor men who borrowed only to make ends meet." The assistant district attorney estimated that the loan shark netted about \$400.00 a week.

In addition to the 46,000 men working at longshoring (dock, deck and hold) 5,200 men worked at the allied dock crafts — checkers, clerks, carpenters, etc. In 1948, then, a total of 51,200 men drew pay checks in a union claiming a membership of 30,000. All these figures lend substance to the complaints of longshoremen (1) that favoritism is far too prevalent in employment opportunities; (2) that thousands of men *find* there is no necessity for joining the union, and many make out better than union members in hours worked; (3) that seniority has little meaning on any dock unless the regular men on the pier or in the section are strong enough as a group to insist on seniority being observed.

The question arises as to whether or not the I.L.A. is a company union of the "Blue Book" type that spawned Harry Bridges on the West Coast. Certainly the situation is similar.

The rejection by the I.L.A. president of Commissioner Murtagh's suggestion that the union close its books temporarily until the surplus of men disappears was unique for a trade union leader. A hypocritical appeal was made to the Taft-Hartley Law's prohibition.

Conveniently ignored by the union president was the fact that prior to the Taft-Hartley Law the union always opposed any limitation of men to prevent the cruel effect of men and their families sharing starvation. Conveniently ignored, too, was the fact that the same shipping companies bargaining with the I.L.A. are co-sponsoring with the National Maritime Union an amendment to the Taft-Hartley Law. The bills as introduced by Congressman Lesinski and Senator Magnuson, HR 5008 and S 2196, would amend Section 14 of the Taft-Hartley Law by adding a subsection "c" to legalize the hiring hall in the maritime industry.

The union president, however, is considering raising the union's initiation fee "to discourage membership." At present the I.L.A.'s initiation fee is a nominal \$50.00, and this in a union that has never paid any welfare or strike benefits or even published a union newspaper. Overlooked in the consideration of raising the initiation fee was the Taft-Hartley Law's prohibition of excessive or discriminatory fees. "In making such a finding the Board (NLRB) shall consider among other relevant factors . . . the wages currently paid to the employees affected." (Sec. 8-b-5). The annual income earned by the majority of longshoremen hardly warrants an increase in the \$50.00 initiation fee.

Equally to be indicted with the "union" are the employers who, contrary to all the facts and principles of social justice and common decency, have defended the racket ridden shape-up system of hiring. Their only argument, "efficiency," is ghastly in view of the shape-up's evil effects. Actually the argument is puerile when you see the drift of shippers away from New York due to the high extra costs peculiar to the New York waterfront. To say, as has been said, that longshoremen are satisfied with this present setup is to say that working men are

satisfied with job insecurity, are unconcerned about serious maldistribution in their annual wages, don't think that loan sharks' interest rates ranging from 520 to 1,000 percent are exorbitant, scoff at safety enforcement, care little for democratic union practices and prefer mob rule.

Perhaps the strongest and most authoritative indictment of the shape-up was made last fall by New York District Attorney Frank S. Hogan:

"The number of criminals operating on the waterfront is a direct result of the shape-up system," he said. "It is responsible for kickbacks, loansharking and a large percentage of the other crimes on the waterfront. The power over employment is so arbitrary that these conditions necessarily follow. That has been evident for more than thirty years, as shown by official surveys, investigations, and reports.

"The shape-up is the root of the evil. I think it is a system which spawns criminal activities so regularly that the state legislature might legally abolish it. Seemingly for their own selfish interests, the Shipping Association and the I.L.A. are unwilling to do anything. But if either the union or the employers had any decent regard for the worker, they would quickly agree that it is in his interest to abolish it. Evidently neither the em-

ployers nor the union has been stirred by any such humanitarian impulse. In such a situation the representatives of the people in the legislature should take remedial action."

The sixty-four dollar question is not whether or not negotiating committees of the I. L. A. and the New York Shipping Association will apply themselves to the solution of these iniquitous conditions that have flourished through their joint criminal neglect. The sixty-four dollar question is when will the Government use its subsidy and investigatory powers to clean up the mess on the New York Waterfront.

Longshoremen's unions in Hawaii, England, Australia, our own West Coast and major ports throughout the world have fallen under Communist leadership by default. Is New York, the world's largest port, to go the same way because of the failure of Congress to institute a thorough investigation aimed at recommending the necessary remedial legislation?

Sincerely yours,

(Signed) John M. Corridan, S.J.

(Rev.) John M. Corridan, S.J.

Associate Director

The Class Struggle

Marx did not invent the class war. He described what was before him plain to see. [Cp. SOCIAL ORDER, I (1948) 129.] The Two Nations, the possessing and the dispossessed, were and are still facts visible in a walk about any city block. But Marx was wrong in his interpretation of what he saw. He interpreted the economic dog fight as inevitable and determined from all time. He believed that men, even when they were surfeit, would always fight for the bones unless all the bones were taken from them and doled out by the State. He believed that the bones were our only real interest. It is time that we proved him wrong.

Paul McGuire

There's Freedom for the Brave

TOWARD A STABLE DOLLAR

Our Gold and Silver Policy Analyzed

Raymond Mueller, S.J.

Alma College

IDIOLS of gold and silver still remain. And they have many worshippers who hold erroneous theories about gold and silver. The purpose of this article is to show how these idols are contributing to inflation and, ultimately, hindering right social order.

You can easily see the problems which a period of inflation brings into being. Increase in wages generally does not keep pace with rises in prices, and the wage earner has proportionately less money with which to pay for his necessities. The problem of individuals and institutions supported by a fixed income (pensioners, endowed institutions, our own *Arca Seminarii*, for instance) is even greater.

One of the aims of Catholic economic policy should be a *stable dollar*, by which is meant a dollar having a fairly uniform purchasing power at all times. In other words, a social order in which the general level of prices remains relatively constant (or *slowly* falling) is most conducive to the common good. For example, when prices are unduly low, wages and farm income are depressed, debtors default. But when prices rise sharply the wages of many workers lag behind, fixed-income groups cannot make ends meet, creditors are paid off with

"cheap" dollars, savings and insurance policies melt away, building costs become prohibitive, etc. Either way, large segments of the population suffer when the social order is gravely disturbed by these monetary maladjustments.

Measures to Regulate Prices

How can a fairly level pattern of prices be achieved? By a direct approach, prices may be controlled by law. Such a drastic measure should be used only as a last resort. Or by an indirect approach prices may be held fairly constant if the volume of money is controlled by the government. This latter approach proceeds with the assumption, generally recognized, that the price level is strongly influenced by the quantity of purchasing power bidding for goods in the market, *ceteris paribus*.

This is a reasonable supposition, and experience bears it out. For example, it is known from history that when the gold and silver from the New World entered into the money stream in Europe, prices rose sharply. In general, the more money there is, the greater will be the demand for goods, and prices will rise. Of course, the supply of goods available and the extent of monopolistic control are other impor-

tant factors in determining prices. Here, however, our attention is focused on the quantity of money as a factor in causing price changes.

Increased Money Supply

The quantity of money in the United States has been increased remarkably in recent years. By *money* is meant available purchasing power. This includes small coins, currency (mostly Federal Reserve Notes and Silver Certificates), and bank demand deposits, i. e., checking accounts. Monetary statistics, like the following data on the increase in United States money supply, can be found in the *Federal Reserve Bulletin*.

	At the end of each year	1929	1939	1948
Currency (coin and paper)	\$ 3.6	\$ 6.4	\$ 25.9
Demand Deposits	22.8	29.8	84.7
Adjusted	—	—	—
Total (in billions)	\$26.4	\$36.2	\$110.6

This great increase has been due primarily to the expansion of bank credit, and especially to government wartime borrowing from banks. Clearly then, the control of bank credit is the most necessary means to check further inflation. Nevertheless, a very important factor has been the expansion of the United States Treasury's holdings of gold and silver. Let us see why this is so.

Treasury Policy

At the end of the year 1948, the Treasury's gold stocks exceeded \$24 billion and its silver stocks amounted to nearly \$2 billion. These vast hoards of bullion have been purchased in accordance with legislation passed in 1934.¹ In line with the "nationalization" features of the law, all domes-

tically owned gold and silver was to be turned in to the Treasury, and none was to be privately held thereafter without a license.

Henceforth, the Treasury would buy all gold offered, domestic or foreign, and all domestically mined silver. The price of gold was set by the President at \$35.00 an ounce (it had been \$20.67). The price of silver varied somewhat. The law of July 31, 1946, set the silver price up to 90½ an ounce, thus giving the United States silver producers a guaranteed market at a price well above the world market price. Since 1934, a veritable flood of gold has poured into this country. In 1948 alone, over one and a half billion dollars worth of gold (mostly from abroad) were added to the Treasury's stocks, bringing the total to over \$24 billion! Foreign countries are striving to increase their gold production because they can ship gold to the United States in exchange for dollar credits and thus buy American goods. It is necessary to understand *how* the Treasury buys gold and silver. Then the *effects* of this buying will become manifest.

How The Treasury Buys

The 12 Federal Reserve Banks are the agents and banks of the Treasury. That is, the Treasury maintains bank balances with the Federals on which checks may be drawn in payment for goods. This is similar in principle to an individual's checking account. Now let us suppose the Treasury makes a purchase of gold and of silver, and then trace the results step by step. 1) The Treasury gives each seller a check drawn on a Federal Reserve Bank. 2) For the gold bought, the Treasury deposits new *gold certificates* with the Federal Reserve Bank on the basis of \$35.00 per ounce of gold received. This deposit of gold certificates replenishes the Treasury account. The gold certificates are not legal tender

¹ Most good, recent textbooks on money and banking contain a synopsis of these laws as well as a further explanation of Treasury policy and the effects thereof.

and may not be paid out into circulation by the Federal Reserve Bank holding them.

For the silver bought by the Treasury at $90\frac{1}{2}$ ¢ an ounce, *silver certificates* are deposited with the Federal Reserve Bank in an amount equal to the cost of the silver bullion purchased. The silver certificates are legal tender and may be paid out into circulation. They are the familiar \$1, \$2, and \$5 "paper bills." 3) The sellers of gold or silver who received Treasury checks deposit these checks in their local banks. The local bank credits the depositor and sends the check on to the Federal Reserve Bank for clearance. Thus increased demand deposits result. 4) The Federal Reserve Bank, on clearing the checks, credits the legal reserve accounts of the member banks from which the checks come and charges the Treasury's account for the amount of the checks. Thus increased bank reserves result.

The effects of the Treasury's purchase policy may now be summarized.

- a) Demand deposits of the sellers of gold and silver are increased. This is *new* purchasing power.
- b) The legal reserve accounts of the banks involved are increased by the amounts of the purchases. This added reserve will support a four or five-fold expansion of bank credit.
- c) The Treasury does not pay for gold or silver with taxpayer's money nor with borrowed money. In effect, the Treasury *creates new money* whenever it buys gold and silver.
- d) The Treasury's purchase policy has inflated both the actual and the potential money supply since 1934, and will continue to do so.

No More Buying

The conclusion clearly follows that further inflation of the money supply should be stopped if a stable dollar is

desired. No doubt, it would be unwise at this time to attempt by contracting the money supply to revert to the 1939 price level. But surely the progress of inflation should be arrested, and perhaps the tide of high prices slightly turned back. One important cause of inflation can and should be removed. That is, Congress ought to repeal those parts of the 1934 Gold Reserve Act and the 1934 Silver Purchase Act (as amended) which nationalized gold and silver and authorized the Treasury to buy them at pegged prices.

If this were done, gold and silver would become commodities bought and sold throughout the world on a free market, like copper or tin, for example. The United States would continue to own and guard its vast sterile hoards of bullion in the Fort Knox vaults and elsewhere. The bullion should not be minted into coins. The present paper money would continue to be *inconvertible* into coin or bullion.

More Bullion Unnecessary

The Treasury does not need more gold or silver bullion as backing for the currency or bank deposits. At present, the reserves are about double the required amounts. They are deluded who think, as many seem to do, that the more bullion there is the sounder the money system is. This hypothesis is only valid if paper money is convertible on demand into coin. A sound money system can be had with *inconvertible* paper money (which is practically what prevails now) if the central banking authorities have adequate control over bank credit.

Because more gold and silver are unnecessary, there is a great social waste of labor and capital engaged in extracting the metals from the earth and then burying them again in bar form in government vaults. But beyond these considerations is the fact

of prime immediate importance that gold and silver buying is a directly inflationary force now. To repeat for emphasis what was explained in detail above, every purchase of gold and silver by the Treasury results in increased bank deposits and bank reserves which permit a four or five-fold credit expansion. This is directly opposed to the present credit curtailment efforts of the Federal Reserve System. Our already overinflated money supply, like a big balloon, is being blown ever larger by gold and silver purchases.

Some Objections Considered

One hears the assertion that the mining interests would suffer if the United States stopped buying; some capital invested in mines would be lost; some unemployment would result.... Perhaps so, but is not the economic health of the nation more important than the health of one segment? The common good of the nation should be superior to the interests of a relatively small group. Why should the United States continue to subsidize the gold and silver mining industries so that they produce far in excess of commercial needs?

The further objection that our foreign trade would suffer if the Treasury stopped accepting gold from abroad is based on a short-sighted analysis of the problem. It is true that a country cannot continue to sell goods abroad unless it also buys from abroad. But the United States should buy more foreign goods, not gold which isn't needed and which inflates the economy. A more nearly balanced foreign trade awaits a reduction in tariffs.

Mental Hazard

The big objection, which is supposed to silence any disturber of the *status quo*, runs like this: The world price of gold would fall below \$35.00 an ounce if not supported by Treasury buying. Then the gold hoard would

be worth less than it cost. And what would follow? Nothing calamitous need result. Of course, a potential loss is a mental hazard to some people.

For example, consider a man who owns his home. If the market price of the house goes down he is perturbed, perhaps, and calculates his potential loss. But no *real* loss is incurred if he does not sell his home at a price lower than he paid for it.

The Treasury would be in an analogous situation. It would continue to own the gold valued at \$35.00 an ounce regardless of a possible lower market price. The Treasury would stand to lose only if gold were sold at less than cost. But the Treasury would not be obliged to sell and probably would not sell. Furthermore, a drop in the price of gold would not necessitate a deflation of credit or a fall in the general price level. Our bank credit and currency are divorced from gold, in fact if not in theory. The irredeemable gold certificates, according to present laws, limit the volume of credit and notes issued by the Federal Reserve Banks. But the gold bullion could depreciate in worth without effecting the function of the gold certificates. Therefore, it seems that the alleged psychological hazard involved in a possible depreciation of the gold stocks is exaggerated, if not entirely unwarranted.

Old Order Changeth

Perhaps the vague predictions that grave disorders would result if the Treasury abandoned its gold and silver policies either 1) cloak some ulterior motives, or 2) represent old convictions and prejudices, however unfounded, gleaned from the gold theorists. Old ideas die hard and those who profit by them endeavor to prolong their life as long as possible.

Monetary thought is in a period of flux. Two world wars, with a long, severe depression in between, brought

great changes in our monetary system, as well as that of other countries. Much of the old theory about the "gold standard" and about gold and silver as the foundation of a sound money system is no longer relevant. The old order changeth and new ways replace the old. Paper money and bank credit, both under government control, are receiving greater emphasis in recent monetary theory. True, gold and silver are still considered valuable metals which have many uses in the arts and industry. But there is nothing sacred about them. The time has come

when they should be exchanged on a free market as commodities divorced from our money system. It has been shown in this article that the hoarding of these metals is contrary to the common good and right social order. The Treasury's monopoly policy begun in 1934 is not irrevocable. It can and should be changed. The idols of gold and silver have been worshipped too long. Congress should repeal the gold and silver purchase laws. Such action would be an important step toward a stable dollar.

Total Communism

Communism professes to be a complete doctrine prepared to answer all the great problems of man and life without exception, a philosophy, therefore, at the same time as a theory of economics and politics. And the doctrine which it propounds is primarily and essentially a form of materialism.

It is no insult to Communism to describe it as such, for such it professes deliberately, consciously, systematically, to be, and it prides itself upon the fact. There are occasions when it asserts its materialism with an assurance which is somewhat too arrogant, perhaps, considering that it has as a matter of fact unconsciously escaped from materialism, but materialism it regards as the definite and superior expression of truth.

This materialism is as much the foundation, the fundamental affirmation, of Communism as the affirmation of God is the foundation of Christianity. For Communism matter comes first, as for us Christians God comes first; and as in Christianity everything derives from, and is referred back to, God, so in Communism everything depends upon matter. All Communism is steeped in this materialism.

Père Ducattillon, O.P.
Communism and Christians

THE VICIOUS CIRCLE IN NEGRO RELATIONS

A SYMPOSIUM

The following papers on the "vicious circle" as a factor in Negro-white relations are the outgrowth of private study by a group at West Baden College. No attempt is made at detailed analysis; the papers simply examine the effect of cumulative causation in five fields of human affairs. What is important is that we understand the complex good or ill effects upon interracial relations that result from improvement or retrogression in any segment of the problem.

Ed.

INTRODUCTION

Nicholas H. Rieman, S.J.

FORTY-FIVE years ago, George Bernard Shaw epitomized the vicious circle in our whole Negro policy in America when he accused our nation of making the Negro clean its boots and then proving his inferiority by the fact that he is a bootblack.¹ This

vicious circle in America's dealings with the colored man has, both before and since Shaw's epigram, drawn the notice of men in the practical race-relations field, such as Edwin Embree² and scholars such as Gunnar Myrdal. Our symposium is inspired by and

¹ George Bernard Shaw, *Man and Superman*, New York, Dodd, Mead and Company, 1939, p. xviii.

² Embree, Edwin Rogers, *Brown America*, New York, Missionary Education Movement, 1931, p. 200.

largely based on Myrdal's explanation of the vicious-circle theory in his work, *An American Dilemma*. This work needs some explanation.

In 1937, the Carnegie Corporation, a New York foundation, decided to give a generous grant for a comprehensive study of the Negro in America. It did this for two reasons: first, because it felt there was wide need for such a study; second, because it wanted to distribute its own funds in the Negro field more intelligently. To obviate all preconceptions, a foreigner was sought as general director, and the man chosen was Dr. Gunnar Myrdal, of Sweden, already then a social economist of international reputation.

The survey began in 1938 and covered about two years, but because of war difficulties the final two-volume study, *An American Dilemma*, was not released until 1942. In addition to consulting almost every authority in the field and assigning specific research tasks to about 30 of them, Myrdal had six full-time staff members and upwards of 20 assistants aiding him in the survey. It resulted in the production, besides all the research manuscripts, of at least four full-length books on the subject, three of them being among the best works on the Negro. It is regrettable that not more Jesuits, even those directly concerned with Negro problems as sociologists or as practical apostles, are acquainted with the work.

By Myrdal's own admission, the vicious-circle theory is the key to his work.³ So, if we would understand the Negro problem, we must understand this theory. What is, then, the vicious circle in Negro relations? Putting

Shaw's description into more exact language, we may state it thus: ". . . the Negroes' plane of living is kept down by discrimination from the side of the whites, while on the other hand, the whites' reason for discrimination is partly dependent on the Negroes' plane of living."⁴

Notice how it works. The Negro plane of living is made up of a whole series of variable factors, such as education, health, morals, wages, housing, and political status. In every one of these factors, if we consult the statistics, the Negro plane is considerably below the white one. The root reason for this is very largely white prejudice, although more proximately there are many other causes. For example, Negroes are uneducated because whites do not give them full and fair opportunity to go to school.

But when the Negro plane of living approaches the white, as wages did in war industries, then the white prejudice decreases because its basis, unequal living conditions, has been removed. That this is not a mere opinion is proved by many facts, one of the best-known being that in the service units during the last war, where whites and blacks worked and fought together on equal terms, the prejudice decreased even among Southern men with all their prejudice-reinforcing background. A rise in the Negro plane of living—in this case, pretty much up to par with the white—caused a quick fall in the degree of white prejudice.

An important point about this causation is that it is dynamic, not static. Better housing for Negroes will lessen white prejudices; lessened white prejudice will allow Negroes to better their plane of living in all its sectors. A higher plane of living will tend to

³ Gunnar Myrdal, *An American Dilemma* (9th Ed.), New York, Harper and Brothers, 1944, p. 1065.

⁴ *Ibid.*, p. 1066.

lessen white prejudice still more; and so on.

A second point to notice about the vicious circle is this: a break in it can be made either on the side of the white attitudes, or on the side of the Negro plane of living.

A third characteristic of the vicious circle is that the system can operate quite as much to the Negro's benefit as to his detriment, depending on the character of the original push. The circle is not, therefore, necessarily vicious. For this reason, Myrdal prefers the term "cumulative causation" to the more popular "vicious circle."

Finally, besides the fact that a change in some phase of the Negro plane of living will affect white attitudes, and that these changed attitudes will affect again all parts of the Negro plane, there is also causality exercised in another way. It is this: a change in one part of the Negro plane of living will, to some extent, affect directly all other parts of that plane. Thus, a higher wage scale will not only diminish white prejudice, but will allow for somewhat better education and health and housing for Negroes. A higher plane of living in all these factors will react favorably both on Negro opportunities for employment, and on white prejudice. Since all these effects are cumulative (keep on having their effects in turn), one begins to see how great an effect a single action (such as admitting Negroes into white schools or white housing areas) may well have on the whole system of discrimination, so deeply woven into our customs and institutions.

This, of course, is a vastly simplified view of the whole process. Myrdal admits he has only scratched the surface of this process in his study. Even so, he points out certain modifications of the theory. For example, while a higher Negro plane of living will almost inevitably lessen white preju-

dice, the white *expectation* of such a change may temporarily increase white prejudice. In spite of any such modification the general theory is solidly true.

Three practical conclusions stem from this "cumulative causation" which operates in Negro relations:

1. There is no one root of the Negro problem, in the sense that there is only one cause of the problem that is worth attacking, and that any other type of attack is energy wasted. The Negroes' low economic standards may be the chief cause of why the problem exists today, but the Marxian ridicule (widespread even among non-Marxists) of any attack except an economic one, is shown to be quite false, as Myrdal points out.⁵

2. Any activity anywhere, if intelligently directed, is good and effective in the Negro cause—even talking and discussion, provided it be not used as a substitute for action when that is possible.

3. One of the best ways to modify or lessen white prejudice is to acquaint white people with the existence of the vicious circle in their own estimate of the Negro. The gross unfairness of it, once they recognize its existence in their thinking, will greatly aid sincere but prejudiced people to correct their attitudes. On the other hand, the same thing holds true for those who work among Negroes: a fine way of helping the colored is to show them how raising their standards (e. g., in the matter of courtesy, cleanliness, application to one's job) will help crumble the foundations on which white prejudice is built.

Our symposium will deal with the vicious circle in five important fields—education, morals, health, employment, politics, and will try to indicate its existence in these fields, and will

⁵ *Ibid.*, p. 1069.

demonstrate how it works in them. This is not easy, since the causality we are trying to show is one that takes place largely in the human mind, and

can be inferred from certain kinds of data only. But if we have made a beginning, we are satisfied.

THE "VICIOUS CIRCLE" IN EDUCATION

Lawrence J. Cross, S.J.

The racial caste system in the United States has been described at length by Myrdal. One of the key points in his analysis is what Myrdal calls the principle of cumulative causation, or the vicious circle of race relations. This principle has already been explained in general terms, and its operation in various phases of the Negro's life has been described. We are now to investigate its operation in the field of education.

On the one hand are Negroes, many of them poorly educated. Lack of proper educational facilities, poorly qualified teachers, and often an abbreviated school year result in more widespread illiteracy than among whites, greater ignorance, and less preparation for advancement in the professional, business and skilled-industrial fields. All these in turn adversely affect the Negro's economic position, his manners, and his morals; and this inferiority, to a great extent,

forms the basis for prejudice against him.

On the other hand we have the existing prejudice of the whites, which frequently includes a frank determination to keep the Negro in his inferior place. Because of this prejudice, educational facilities for the colored are often lacking, are regularly inferior; their teachers have less chance to become properly qualified; so the education itself suffers accordingly.

In other words, the Negro's lack of education is in part the cause of white prejudice; and white prejudice helps keep the Negro uneducated. This vicious circle in education is equivalent to forbidding an illiterate, uncultured child to go to school, and then justifying his exclusion from school on the grounds of his illiteracy and lack of culture.

It doesn't require a great deal of statistical argumentation to show the

relationship between Negro lack of education and white prejudice. Prejudice is defined as: "A judgment or opinion formed without due examination; a mental decision based on other grounds than reason or justice; a premature or biased opinion."¹ Prejudice against the Negro is, fundamentally, the judgment or opinion that he is by nature inferior to the whites, or that he is dangerous if not kept in subjection, or that he is incapable of exercising full citizenship in this country, etc. What is the basis for such opinions? It is largely the actual condition of the colored in America today.

As Myrdal puts it:

The low plane of living, the cultural isolation, and all the resulting bodily, intellectual and moral disabilities and distortions of the average Negro make it natural for the ordinary white man not only to see that the Negro is inferior but also to believe honestly that the Negro's inferiority is inborn.²

Here is the reason for the strength of prejudice: people to a great extent are honest in their racial beliefs. The reasons they adduce to support their beliefs are usually actual facts, real personal experiences. They have had stupid Negroes work for them. They have listened to superstitious Negroes time and again. They have sat next to noisy, malodorous Negroes on the streetcar or subway.

The Negro's situation being what it is and the unsophisticated white man's mind working as it does, the white man can honestly think and say that his beliefs are founded upon close personal experience and hard facts.³

There can be no doubt that the Negro's lack of education is partially the cause of white prejudice.

Is the second part of the vicious-circle theory true, that white prejudice

helps keep the Negro uneducated? Certainly not directly. We have indicated above why it is that Negroes are more poorly educated than whites. It is lack of proper school buildings and equipment; it is poorly (or not-at-all) qualified teachers; it is lack of transportation for colored children—these are the factors that are chiefly responsible for inferior Negro education.

But the investigation of those directly causative factors shows how white prejudice affects the educational picture. Myrdal is clear on this point:

The caste interest is not merely economic. The whites have told themselves that education will make the Negro conscious of "rights" which he should not know about. It will make him dissatisfied where he has been happy and accommodated. It will raise some Negroes above many whites in culture. It will make many more Negroes "uppity" and obnoxious. The supremacy of individual whites is bound up with Negro ignorance. If the Negro stays in the only "place" where he should be, then he does not need any education. These opinions also make sense in the light of the white caste's undoubted interest in keeping education away from the Negroes.

The white people have among themselves all the power, and so their convergent interests have molded Negro education in rural districts. The low standard of Negro schools is the result.⁴

This is not just theory, nor merely one man's private opinion. Here is a specific example. A report on teachers' salaries, issued by the University of Kentucky, reads in part:

An additional argument in favor of the salary differential is the general tradition of the South that negroes [sic] and whites are not to be paid equivalent salaries for equivalent work. The attitude may be considered wrong from whatever angle it is viewed, but the fact remains that the custom is one that is almost universal and one that the practical school administrator must not ignore.⁵

It might be noted in passing that

¹ *Funk and Wagnalls College Standard Dictionary*, 1941.

² Myrdal, *op. cit.*, p. 101.

³ *Ibid.*, p. 102.

⁴ *Ibid.*, p. 894-5.

⁵ *Bulletin of the Bureau of School Service*, University of Kentucky, March, 1935, p. 26.

Kentucky, being one of the border states, is less affected by prejudice than many states of the deep South. Note for example the recent court ruling which opened Kentucky schools to colored graduate students. Nor is Jim Crow practiced on buses and streetcars in Louisville or Covington. Yet even in Kentucky an open statement is found, from the State University, defending the policy of discrimination.

Myrdal is again very specific when he treats of Negro teachers as victims of white prejudice in the South.

Indeed, there are few major cases of racial wage discrimination so clear-cut and so pronounced as that found in the teaching profession in the South. In most other cases there is not so much direct wage discrimination as there is a tendency to let whites monopolize jobs in skilled occupations or in high-paying and expanding industries. Those having the political power in the South have shown a firm determination to maintain these salary differentials in the Negro schools. ... By keeping down all appropriations for all kinds of Negro schools, including teachers' colleges, one can, of course, perpetuate the inferiority of training. Frequently Southern school authorities have even gone so far as to hire Negro teachers without teaching certificates only because they could have them at sub-standard salaries.

These facts of discrimination in Negro teachers' salaries have been well known and openly discussed for a long time.⁶

All these statements of Myrdal are solidly backed by current statistics.⁷ He leaves no room for doubt that the inferiority of Negro education today is due primarily to white prejudice.

The gloomy picture of the race situation in the United States can be

brightened. In education as in other phases of our national life we must utilize the principle of cumulation to reverse the process of the vicious circle. That is, better education for Negroes will tend, in the long run, to lessen white prejudice. As prejudice decreases more opportunities for a good education will be opened for the colored. With encouragement and properly directed efforts this process can be made to continue and expand indefinitely.

Myrdal writes:

From a practical point of view, it [cumulative causation] signifies that one of the ways, in the long run, to raise the white man's estimate of the Negro is to improve the Negro's status and, thereby, his qualities.⁸

And again:

Assuming as our value premise that we want to reduce the bias in white people's racial beliefs concerning Negroes, our first practical conclusion is that we can effect this result to a degree by actually improving Negro status, Negro behavior, Negro characteristics.⁹

For this, an improvement in Negro education will be of prime importance.

The best summary of all we have said has been written by Myrdal himself. It is a concise statement of the cumulative causation principle in education:

...the moral and intellectual tasks of education are closely related.... Every improvement of the actual level of Negro character will increase the effectiveness of both the intellectual and moral education of white people in racial matters and *vice versa*. It is this mechanism of mutual and cumulative dynamic causation which explains the actual situation in theory and, at the same time, affords the basis for constructive practical policy.¹⁰

Myrdal, *op. cit.*, p. 320.

For example, cf. *ibid.*, chap. 15, sec. 3 (pp. 337-44); and the whole of chap. 41 (pp. 879-907.)

⁸ *Ibid.*, p. 101.

⁹ *Ibid.*, p. 109.

¹⁰ *Ibid.*, p. 110.

NEGRO MORALS

John C. Reed, S.J.

How does the theory of the "vicious circle" work in the field of crime¹ and morals? We recognize the general interdependence of all the factors in the Negro problem: standard of living, health, education, employment and morals. This is especially true when dealing with the criminal or moral aspect, for it is clear that crime rates and morals among a definite group of people have a close correlation to their economic and educational status.

We start our discussion by taking the fact from Myrdal that whites believe the Negro to be innately addicted to crime.² A fair amount of the news about Negroes that reaches white readers in the North as well as in the South is news about Negro crime. Since the readers grow accustomed to read that "Tim Burns, Negro, was arrested for burglary," whereas the nationality, race, or creed is not attached to the name of a non-Negro offender, they get into the frame of mind which says first:

"Another Negro criminal!"
And then asks:

"What more can you expect?"

It is plain to see that such crime news is unfair to Negroes inasmuch as it emphasizes race and individual cases, instead of trying to give a complete picture. And this is perhaps all

the news of the Negro that many readers get! Small wonder, then, that some believe all Negroes are criminals. The Negro suffers from stereotypes that is, from preconceived notions that his fellow citizens have about him. Generally, he is considered fit for a servant-position, or for a job that takes little or no skill. Similarly, he is looked upon as less intelligent and even criminally inclined. Individual differences, which exist among Negroes as in any other group, are, for the most part, overlooked. Thus does the stereotype give a distorted view.

But, it might be objected, if you consider the percentage of Negroes in the United States, you must admit that statistics show a greater number of Negroes coming into contact with the law and a greater number being detained in prisons. Recent reports on crime and on prisoners in state and federal prisons released by the Departments of Justice and Commerce testify to the truth of the objection. However, the Department of Commerce report says:

No definite conclusions regarding the relative criminality of Negroes and whites can be drawn from statistics of prison commitments. Prison statistics do not necessarily reflect the proportionate number of crimes committed by the two races or the number of arrests made. Crime statistics indicate that, in general, Negro offenders are more likely to be arrested than are white offenders. Moreover, an unqualified comparison of white and Negro crime rates is not entirely justifiable because of differences in economic and educational status. Propor-

¹ See: Raymond Bernard, S.J., "How Criminal Is the Negro?", *SOCIAL ORDER* 2 (1949) 195-98.

² Myrdal, *op. cit.*, p. 655.

tionately more Negro than white persons live in neighborhoods with extremely poor living conditions. Most of the northern and western Negroes are city dwellers who, for the most part, migrated from the South and are still undergoing adjustment to new conditions.³

So much for the data on how the theory works. We can see what effect the attitude of the majority has on the minority in the field of crime: the Negro is expected to be a criminal, and when individuals "live down" to his expectation, all the members of the same group are forced down with him. This forcing downward only serves to cement together more firmly the ideas of Negro and criminal.

On the other hand, for instance, we have examples of cases in which a more favorable attitude helped the Negro to "live up" to expectations. The study, *The Boy Gangs of Mouse-town*, by Bradford Chambers (condensation of which appeared in the *Reader's Digest*, August, 1948, p. 158) showed that something could be done for the "children of a problem society." The investigators learned again that "criminals are made, not born." This is merely an indication of the path to be followed: it may mark the start of a trend to treat the individual according to his needs and to recognize that since he is an individual, he is to be judged according to sound principles and his own conduct, not emotional generalizations.

There are signs of progress in the judicial system — a strategic field because of present widespread discrimination. The Supreme Court, as Myrdal says,

is increasingly active in censoring the state courts when they transgress the principles of legal procedure: it is pressing

the courts to include Negroes on the jury lists, to curb appeals to race prejudice on the part of public prosecutors and private attorneys, to reject evidence obtained by third degree methods, and so on. The attorneys of the federal government and the federal courts in the states have become more diligent in pursuing such offenses against civil liberties of Negroes as fall under their jurisdiction, thereby setting a pattern for the state courts also. Under these two sets of influences, the higher courts of the Southern states are tending increasingly to condemn the more blatant forms of deviation from fair trial in the lower courts.⁴

It is also becoming easier for Negroes to get good lawyers, something which was not always the case.

As the white attitude slowly turns toward the proper view of the Negro and crime, as the courts and legal procedure turn in the direction of justice for all, we shall find that there will be fewer arrests of Negroes simply because they happen to be in the vicinity when a crime is committed. Then fewer indictments will be brought on circumstantial or not very substantial evidence, and judges will be less severe in their attitude toward the Negro. This will mean fewer arrests, fewer prisoners, which, in turn, will help lessen prejudice, thus, the "vicious circle" starts in the proper direction.

Particular and specific proof that a decrease in white prejudice serves to bring about a decrease in Negro crime is almost impossible to present. Too many variants in the equation render statistics unreliable, if indeed, any such statistics exist. I wonder if it would not be more practical to state that there is a common agreement among the best students of interracial community problems that wherever there has been a decrease in Negro crime, it can always be attributed in part to a decrease in prejudice on the

³Prisoners in State and Federal Prisons and Reformatories for 1946, U.S. Department of Commerce, U.S. Government Printing Office, 1948, p. 28.

⁴ Myrdal, *op. cit.*, p. 555.

part of the white population. For example, in practically all the areas where whites and Negroes work together with a common objective to improve conditions which exist within the community, and incidentally, human relations, there was a marked decrease in the crime rate among the Negro population. Proof of this is cited in William F. Russell's article, "From 'Trouble Area' to Neighborhood," two sections of which show the philosophy behind the Community Councils.

Since man's mistrust of man most often springs from lack of knowledge, and since active prejudice is usually based on a sense of insecurity and inadequacy, why

not go at things the long way around? Go to work on the insecurity and inadequacy: give the people in a neighborhood something to work on that interests them all. Get them working together on a job and they will know one another. Get them to know one another and the mistrust will vanish.

The thesis of the Community Councils:

They feel that as long as people have only their differences to think about they will make the most of them. But if people put their minds to their common problems the differences have a way of melting. It isn't a be-all and end-all formula, certainly—but it seems to be a good way to begin.⁵

⁵ Russell, Wm. F., "From 'Trouble Area' to Neighborhood," *New York Times Magazine*, April 13, 1947.

THE PROBLEM OF NEGRO HEALTH IN THE UNITED STATES

Edward E. Cincoski, S.J.

Just how does our "vicious circle" theory or the principle of "cumulative causation" work itself out in the field of Negro health? No one will deny that there is discrimination against the Negro in the availability of medical facilities, hospital care for the sick, special care for mothers and infants, and public service institutions and clinics. All of these services, professedly or not, have in fact become almost exclusively the property of white citizens. Can this discrimination be reduced, and in consequence will we see more Negroes accorded the medical care they need and deserve? Will the relief of the health problem bring the Negroes to the goal they seek, a theoretical and practical acknowledgment of their equality with the white man?

There are abundant statistics available to prove the discrimination employed against Negroes in this country. High infant death rates, the small proportion of Negro doctors and dentists, and other factual arguments give abundant evidence of American treatment of the Negro. Yet, these are merely the result, the outward manifestation of a policy, a belief which is the foundation of discriminatory practices.

Gunnar Myrdal in his classic work on the subject of the American Negro advances as his belief that

there is no doubt that the overwhelming majority of white Americans desire that there be as few Negroes as possible in America. If the Negroes could be eliminated from America or greatly decreased in numbers, this would meet the whites' approval—provided that it could be ac-

complished by means which are also approved.¹

Here we think is a proposition worth pondering: white Americans do desire to eliminate the Negro from American life or at least to render his position as difficult as possible; they want to put before the Negro every barrier and disadvantage that they can conceive, short of doing him a violence that would or might cause an insurrection. This opinion is not commonly expressed in public, at least, not in so many words; still, this general desire, Myrdal claims, is behind much of the discrimination against the Negro. Unfortunately, it shows itself in the question of Negro health.

Negroes are forced to live in slums, where housing is inadequate for the concentration of families in these areas. Sickness is common among them; infant mortality is, according to Myrdal, 69 per cent higher among Negroes than among whites.² The life expectancy of the average Negro is 5 years less than that of the white man. Tuberculosis claims a heavy toll among Negroes, and despite the increase of clinical services, only 27 per cent of all patients under clinical care in 1948 were Negroes. In 1947, only 92 Negro students were enrolled in 2 medical colleges in the United States. In 1948, there were only 4,000 Negro physicians to be counted among the 14,000,000 Negroes in the country.

There is a "legal" veneer beneath which the white American has attempted to carry out his basic desire; his own conscience and sense of justice demands that medical and health facilities and many public measures in sanitation, housing, and hospitalization should be made just as available for Negroes as for whites. But the average white is unwilling to sacrifice "too much" to advance the

health of the Negro; his desire for eliminating the minority has won the day!

Against this implicit but real attitude of the white American the Negro is compelled to take the opposing side. Naturally, he is not going to stand by and see his race crumble and disappear. With race-pride and race-consciousness so thrust upon him, he reacts in the expected manner. He wants a Negro population to increase, to expand; he seeks to preserve his life and health in the midst of his adverse environment. He also tries to break out of that environment, especially in the Southern states, by moving northward into the large industrial cities.

Myrdal points out that most Southern whites do not lament his going, although the great plantation owners and their descendants, the inheritors of landed wealth, are saddened at seeing their exploited dependents crowd the Jim Crow cars for the North. They are perhaps the sole white exception to the basic desire slowly, imperceptibly, but relentlessly to eliminate the Negro from the United States. Southern white aristocracy knows that much of its wealth and prestige has been built upon the Negro.

Negroes still have large families because despite the striking number of infant deaths, the Negro birth rate is at present proportionately higher than that of the whites. One reason for that, and a very important one, is that birth-control propaganda, which has engulfed the whites, has not yet strongly influenced the Negro.

Negroes are trying to take their places in educational institutions in the country, in medical schools, dental schools, nursing schools. Only as recently as 1947, a more liberal hospital policy toward Negroes was inaugurated in two hospitals in the Chicago area. This has led to "courtesy privileges" being accorded several Negro physicians in these hospitals. The

Myrdal, *op. cit.*, p. 167.

Ibid., p. 174.

Howard and Meharry Schools of Medicine are educating 90 per cent of the Negro physicians in this country, but the total number still is quite inadequate to combat disease. These are a few of the counter-measures that are being applied by Negroes to improve their status of health.³

This is the picture of the cross-currents, the issues in Negro health that are creating the vicious circle. More pressure from the whites keeps the Negro health standards low and gives rise to white prejudice and complaint against the health menace in our midst. The further application of white opposition creates only greater prejudice and makes the circle spiral out more widely and deeply. Similarly, any alleviation of white prejudice, as witnessed in a few attempts in Chicago, means advancement for the Negro; this will mean a successive improvement in his environment, his living conditions, his state of health. This too has a spiral effect: decreasing

white prejudice and bringing the Negro toward the goal which is his right. Thus we see the vicious circle applied in the question of Negro health.

The lessening of white prejudice against the Negro and the consequent alleviation of his health problem requires the gradual, but complete elimination of the implicit premise that the Negro must be slowly snuffed out in America. A national health program has been suggested as a good *practical means* toward helping the Negro, but as long as one group of citizens in the United States considers another group definitely inferior, a health program in itself will be powerless before the "great white premise." Tyranny in one group will engender only bitterness in the other; whites will enjoy a sense of apparent security, while the Negroes will experience only frustration. What we need badly is a health program joined with a fight to uproot the white prejudice, to cut the vicious circle at its center and arrest its progress. Nor will mere means or programs solve the problem; we must convince ourselves and our white Americans that the Negroes are a plus quantity in American life!

³ The general statistics quoted in this section are taken from a report on "Gains in Human Relation in Health and Welfare, 1945-1948," supplied by the City of Chicago Commission on Human Relations.

THE VICIOUS CIRCLE IN LABOR RELATIONS

N. W. Moeller, S.J.

Prejudice against the Negro in labor has barred him from skilled and semi-skilled jobs he could perform. That bar, in turn, has brought about further prejudice and has increased the prevalent prejudice against Negroes. That is the thesis of the first part of this

paper. In the second part it will be shown that prejudice and discrimination are mutually lessened by common association of Negro and white in the labor field. While evidence is not forcing in the second part, yet a definite trend is indicated by what

vidence is available.

Before the Civil War and immediately after it, Negroes performed most of the manual labor in the South, skilled, semi-skilled and menial. The story of the Negroes' exclusion from skilled work, most of the semi-skilled work and some of the menial tasks he performed is the story of the white man's need and desire for employment.¹

To defend his discrimination against Negroes in labor, the Southerner argued that the "Negro was inefficient, unreliable, and incompetent to work with machines."² Embree has pointed out the manifest contradiction in the southerners' own expressions:

To justify their [the Negroes'] exclusion from the textile mills, it is said that of course Negroes are unable to do skilled tasks. Yet in the next town one hears that they have greater manual dexterity than whites, and therefore hold many of the skilled jobs in handling of tobacco. Oddly enough, in the textile villages, their lack of competence is given as a proof of their inferiority, while in the tobacco communities the fact that they have manual skill is equally regarded as evidence of low mentality since it is well known that superior races are not clever with their hands!³

Negroes are excluded from employment, then, because a white man wants the job. Since they are excluded, it is argued that they do not have the skill needed to perform the task. But even where their manual skill is acknowledged, it is offered as proof of a low mentality. Thus the circle grows. Even age and experience are no guarantee to

Negro that his employment is secure. Nor does education up to the college level help him secure proportionately good employment.⁴ That the college graduate has a better chance is due to the fact that he has a profession among his own people. Hence, because he has been barred from certain fields

of work, despite his training and his ability, he cannot be sure of a position in them.

To get a closer view of how discrimination and separation have built up prejudice, consider the case of teachers in Southern Negro elementary schools. Their average salary was \$510; in white schools the average salary was \$833. These salary differentials were declared unconstitutional in 1940, but they have continued in most Southern states except Maryland and a few isolated localities. What reasons are offered to justify this unconstitutional practice?

"This is a white man's country."

"We don't have enough money to pay our white workers decent wages."

"The appropriations [for schools] do not suffice even to give the white children good schools."

"Negroes are the wards of white people."

"They couldn't sustain themselves a day if we gave them up."

"The whites pay all the taxes, or don't they?"⁵

What has been achieved in the recent attempts to better the Negroes' condition on the labor market? Has the employer become convinced that Negroes can do the job and that Negroes and whites can work on an equal basis in a friendly way? Has the white employee been shown that the Negro can contribute in an equal manner to the industry and the union?

Conceded that mass employment of Negroes in the crises of the two World Wars did not result in the permanent and widespread good that might have been expected; yet real gains were made where the Negro and white worked together and where they equally shared membership in the union.

Attorney-General Francis Biddle reported to the President on the Detroit

Myrdal, *op. cit.*, p. 282, n. 3.

Ibid., p. 283.

Embree in Myrdal, p. 283.

Myrdal, *op. cit.*, p. 303.

⁵ *Ibid.*, pp. 215-16.

race riots, "It is extremely interesting that there was no disorder within plants, where colored and white men work side by side." ⁶

On the same incident Walter P. Reuther testified, "The U.A.W.-C.I.O., through the practice of democracy in the shop and in the union halls, had created an oasis of sanity in a city gone mad with frustration, bitterness, bigotry, and brutality." ⁷

Union cooperation in the South has produced similar results. Speaking of conditions in Birmingham, Norgren says,

"Informants among both leaders and rank-and-file members testify that social intercourse between workers of the two races is much more common today than it was prior to the advent of organization. Colored unionists contribute freely to discussions at union business meetings; white delegates shake hands with Negro delegates at district council meetings without displaying repugnance or embarrassment; Negroes and whites ride together in the mine cages. Only in social gatherings is the 'jim crow' custom still retained unchanged."

Perhaps still more important is the fact that seniority rules—regardless of race—have been adopted in both the dismissal and rehiring of workers.⁸

Employers, forced by local FEPC laws to drop discriminatory practices

in hiring employees, have found that their business was helped by the more efficient utilization of labor. Thus the *Negro Digest* condenses a case presented by the *New York Times* as typical:

Two boys, one white, one Negro, applied for jobs as ushers at a large New York theatre. The white boy was accepted, but the other was told Negroes were hired only as porters. He filed a complaint with the commission [New York FEPC], which found the boy was well qualified in character and experience for the job. Conferences followed, and the Negro boy was hired. Later, the commission made a routine checkup, which it invariably makes in all such cases, and found that not only was the boy still employed but that other Negroes were also employed by the theatre as ushers.⁹

Thus the pattern repeats itself: discrimination breeds prejudice which in turn sharpens discrimination. Rubbing elbows in industry and cooperating in unions breed respect and understanding: prejudice vanishes. The importance of this pattern cannot be overstressed since labor and the wages it brings is for most people the greatest determining factor in housing, health, and the type and quality of education.

⁶ FEPC Reference Manual (1948 edition), National Community Relations Advisory Council; Committee on Employment Discrimination, p. 29.

⁷ *Ibid.*

⁸ Myrdal, *op. cit.*, p. 1114-15.

⁹ Henry C. Turner, "How New York's Job Law is Working" (condensed from *New York Times* article), *Negro Digest*, (December, 1947) 55.

SOUTHERN POLITICS AND THE NEGRO

Lawrence J. Flynn, S.J.

The position of responsibility assumed by the United States in the post-war world, as the defender of human rights, has tended to focus the

nation's attention on its own practice of democracy at home—on the Negro problem.

The people of America are begin-

ing to understand that what the Negro wants politically is only what he needs and deserves—a voice in his government which will offer him the benefits of his citizenship: decent living conditions, a free vote, education, a fair chance for a job, normal consideration befitting an American citizen. But these objectives are beyond the reach of most Negroes who find themselves in a vicious circle. The poll tax, political apathy, and the one-party system adhered to by Southern whites keep the Negro from voting. Because he does not vote, the Negro cannot bring into politics measures for his own improvement.¹

The two chief forces which make the vicious circle operative are Southern conservatism and the Negro's own condition.

Southern conservatism is another name for the belief in "white supremacy." The South has never forgotten the condition it was in during the Reconstruction period when horrors of "black domination" loomed before the imagination of a disappointed, humbled, but none the less recalcitrant people. That is why the period 1890 to 1900 saw "legal" disfranchisement introduced by state amendments in open violation of the federal constitution.

Thus, the Southern conservatives retaliated and strove to justify their traditional sentiments by what was only a pretense of respect for law. Extra-legal methods of intimidation and reprisal have been used effectively to the present day to keep the Negro from stepping beyond the bounds set by the custodians of "white supremacy." Even the theory of "states' rights" has been appealed to by Southern conservatives to forestall drastic Federal measures that would wipe out the evils of the *status quo*. But mindful of the South's

resentment to interference during the Reconstruction period, the national government is reluctant to legislate in the South's regional problem. Fortunately, the attitude of the Supreme Court, which condoned the efforts in the 1890's to disfranchise the Negro by statutes and state constitutional amendments, is changing. Myrdal writes: "It would be no great surprise if the Supreme Court reversed its earlier stand and, by declaring the primary to be an election, rendered the white election to be unconstitutional."²

But from the Negro himself arises practical difficulties that hinder him in reaching his objectives. Lacking education, political experience and some of the bare necessities of a normally decent life, the Negro is not prepared to fight his own battles for recognition. He has no political heritage to fall back upon for assurance. Where he is able to vote without interference, he is easily duped by clever politicians.

He has no adequate political organizations to improve his condition. In fact, he dares not organize lest he arouse suspicion. Bitter experience in this regard has taught him that steps in this direction may soon spell disaster. For this reason it seems clear that there will never be a separate Negro political party. And it is not difficult to see how a race so studiously curbed and restricted over many generations becomes a prey to despair and cynicism, giving up hope, just as faint but true glimmerings of a new dawn appear in the Southern skies.

In the last generation there have been definite indications that the vicious circle in politics is being penetrated. One of the best steps towards reaching the Negro's objectives is to acquaint all Americans with the miserable status of the Negro. Today,

there is a growing realization even in the South of the grave mistreatment of the Negro. Such agencies as the President's Civil Rights Committee and the National Association for the Advancement of Colored People can claim a share of the credit for a more general understanding of conditions in the South.

Americans who are aware of our international importance today are asking themselves: How can we seriously preach democracy abroad and fail to practice it in our own country towards one-tenth of our American citizens? During the war, the *New York Times* called attention in an editorial to our problems as a national one: "It is to be solved if the white-skinned majority is to avoid the sinister hypocrisy of fighting abroad for what it is not willing to accept at home."³ We are still trying in foreign countries to prove that democracy and all it implies in our American creed is the system of government which best protects the rights of the individual. It would be tragic indeed if democracy were rejected by foreign people because they find that it does not actually live up in practice to its doctrine of justice and equality towards a large portion of the citizens.

Great progress has been made by gradual abolition of poll tax and the reduction in property, educational, and "character" requirements. The tax, still on the books in about seven states, is for the voluntary payment of from one to three dollars before registration for voting is permitted. Where the tax is cumulative, it may mean the payment of all poll taxes dating from the time the individual became 21 years of age. While it is true that the poll tax affects white people, Negroes suffer more because they are poorer.

Besides, officials seldom demand to see receipts of white people. Politicians often buy up the white vote by paying a person's tax. Miami, where Negroes went to the polls in large numbers in 1939 after repeal of the tax in 1937, is an example of the effect of its abolition on voting. States without the tax have a larger percentage of their adult population voting than comparable states with the tax. The following figures⁴ serve as an example:

	1940		
	No-Tax States	Tax States	
Oklahoma	60%	— Arkansas	18%
N. Carolina	43%	— Virginia	22%
Louisiana	27%	— Mississippi	14%

Property requirements of ownership of 40 acres of land or personal property worth \$300 to \$500 are used in Alabama, Georgia, and South Carolina if the prospective voter cannot meet the educational requirements. In Mississippi, Alabama, Louisiana, Georgia, South Carolina, North Carolina, and Virginia, educational requirements are found. They generally consist in the ability to read and to write a section of the state or federal constitution to the satisfaction of the registrar. Even professors from the large Negro colleges have sometimes failed to pass such examinations. In Georgia, the "character" requirement by which the registrar must vouch for the person's good name, is an alternative to the other requirements.⁵ But the way in which these restrictions are being gradually discarded is indicative of a fine spirit of sympathetic understanding and of good will.

In recent elections the Negro has proved he is not a confirmed Republican. He votes so as to derive the

³ "A Minority of Our Own," *New York Times*, April 3, 1942.

⁴ *World Almanac: 1942*, p. 813; also: *Sixteenth Census of the United States: 1940 Population, Preliminary Release, Series P-10, No. 6*, Table 3.

⁵ Myrdal, *op. cit.*, pp. 483-84.

reatest benefits. But the prospect of joining a party brings him face to face with a dilemma. If he joins a major political party, he loses in bargaining power; if he remains outside the party, he loses the influence wielded by that party. Myrdal offers this solution to the dilemma: Let the Negro politicians and party workers join political parties. Other representatives with great prestige among Negroes must remain aloof to do the collective bargaining in separate, independent groups.⁶

In this way, Negro politicians would be able to aim at political expression along definite party lines. They could awaken their own people to a sound awareness of their growing importance in the political sphere of activity. They

Ibid., p. 507.

could even show party bosses the necessity of going after the Negro vote. But the other Negro leaders, above and beyond party politics, would continue to fight for those things that the Negro is entitled to, under the two great amendments which legally made him a citizen and guarantee him the right to vote.

This solution requires a high degree of unity among leaders and voters. It depends upon training and experience from the leaders right down to the rank-and-file voters. It requires uprooting petty politics and corruption; stamping of ignorance and cynicism among Negroes. Of course, this is possible in time, but it means that the vicious circle must be cracked wide open.



Christian Action

The Christian then is never an escapist. Quite the contrary, there is no one more deeply committed than he to assure the progress, the success, and the salvation of the world. He knows that the universe has but one principle of consistence, of movement, of fulfillment, and that this principle is Christ. *For in him were all things created in heaven, and on earth, visible and invisible... all things were created by him and in him, and he is before all, and by him all things consist* (Col. 1. 16-18). Christ is thus the great Assembler who works in the depths of souls and in the depths of things to sanctify all, and unify all, and consecrate all to the glory of God. To this gigantic enterprise the Christian freely pledges himself—at his place, in his hour, and with all his resources. He does not work alone: he collaborates. He obeys an impulsion that rises up within him from depths beyond him, an impulsion which acts on the totality of things as it acts on himself, and makes everything work together to the same end.

Jean Mouroux
The Meaning of Man

{ T R E N D S }

Consumers Gain

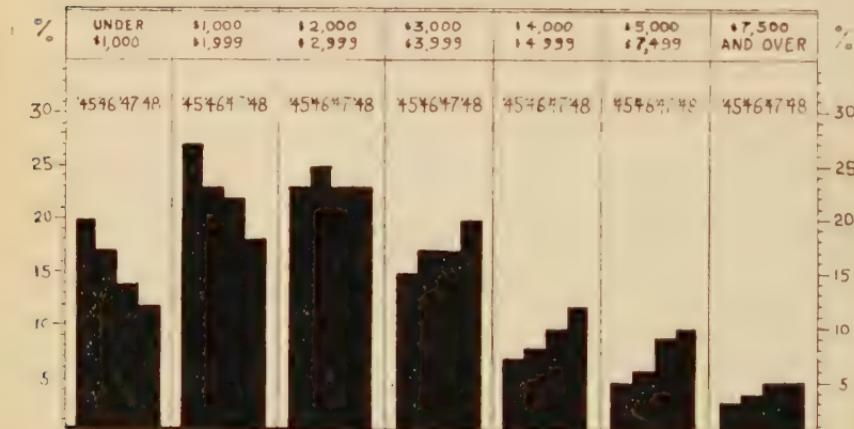
Consumer income—the amount of money available for ordinary purchases—increased in 1948 by \$15. Part of this increase was distributed to lower-income families with the result that their average income continued to inch slowly upward. The increase, however, just about equaled the rise in consumer prices, so that there was little extra money for their use.

The chart printed below indicates the number of spending units in each income group for 1945, 1946, 1947 and 1948. It can be seen at once that the number of units in the lower brackets is slowly being reduced as some rise into higher groups.

Thus, in 1945, 20% of all units had less than \$1,000 in consumer income. In 1946, the number was reduced to 17%, as more than 1,000,000 units rose to higher income levels. The number of units at this income level decreased further in 1947 to 14% and in 1948 to 12%.

There were similar reductions in the number of units in the \$1,000 to \$1,999 bracket—27% in 1945, 23% in 1946, 22% in 1947 and 18% in 1948—as others rose. The number of units in the \$2,000 to \$2,999 bracket remained substantially the same throughout the period, although there was a slight rise in 1946. All upper brackets recorded rises in the proportion of units reporting the specified amount of income.

Percentage Distribution of Spending Units By Income Groups,
1945, 1946, 1947, 1948.



Human Rights

When it completed its draft declaration of human rights [SOCIAL ORDER, 1 (1947-48) 420-25], the U.N. Commission entrusted with this problem had completed only part of its undertaking. The declaration is merely a joint statement by the participating nations of the rights which they consider as the possession of all men. Such an admission imposes no obligation upon them to protect these rights for their citizens or others.

Next step in the process is to draft a covenant of human rights which the nations, by ratification, would accept as an obligatory code of conduct. Only through ratification of such a covenant would protection of human rights receive legal, treaty status. Dr. Charles Malik, outstanding human-rights protagonist from the Lebanon, remarked that the present work of the Commission has as its objective "the passage of ideas into law and thence into fact."

There is controversy within the Commission at the present time about the content of the covenant. One group of nations sought to win legal status only for the personal rights of men, excluding for the present or at least drafting into a separate covenant, those measures which have to do with social and economic betterment. This proposal would group together the basic personal and civil rights, such as freedom from torture, slavery, arbitrary arrest, freedom of movement, of thought and of religion. Other measures, to be collected into a later covenant, would include the right to work, to leisure, to a home, to adequate income.

The division is justified on the grounds that the basic rights are limitations upon the arbitrary actions of governments, whereas the second group rather makes positive action obligatory.

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The Fourth Point

President Truman aroused world interest with his proposal that the United States assume leadership in the work of bringing underdeveloped areas of the world closer to the economic levels of more advanced nations. The proposal had breadth and vision; it was not to be a one-nation project, but a joint enterprise undertaken by all nations willing to cooperate. "I believe that we should make available to the peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life. And, in cooperation with other nations, we should foster capital investment in areas needing development."

More significant is the objective he set for the enterprise: "Our aim should be to help the free peoples of the world, through their own effort, to produce more food, more clothing, more materials for housing, and more mechanical power to lighten their burdens."

In this work all nations are to participate. He invites them "to pool their technological resources . . . for a cooperative enterprise in which all nations work together through the United Nations and its specialized agencies . . . for the achievement of peace, plenty and freedom."

U.N. approval was quickly forthcoming in the form of two resolutions approved by the U.N. Economic and Social Council in

March, 1949. U.N., which had long been interested in the plight of underdeveloped areas, welcomed practical proposals for improving conditions. It determined to outline the most urgent problems in a report to the U.N. General Assembly. This survey outlined projects in the fields of industry, labor, agriculture, scientific research, natural resources and fiscal management which would be most beneficial as an initial program.

On June 24, President Truman reported to the Congress about progress in the undertaking and recommended legislation to make American assistance available for any projects the U.N. should approve. He pointed out the benefits of such efforts not only to the nations directly involved in improvement programs, but to the economy of America as well as to European recovery. Almost equally important will be the effect of the program in strengthening the position of U.N. in the world.

As the world grows more consciously united, aware of the close human bonds that unite all nations, such cooperative enterprises as that outlined by President Truman in his State of the Union address last January can have a strong influence. The world, as the late Cardinal Suhard remarked, "for the first time, is one and conscious of its unity." Economic cooperation is not the most important form of cooperative activity, but it is a beginning, and at a time when economic recovery is an urgent demand, it is probably the most effective way to foster a sense of unity and brotherhood among the nations.

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Social Weeks

The *Semaine Sociale de France*, 36th session, was held at Lille, July 18 to 23. The general topic of the week was "Economic Realism and Social Progress." A brief report of the week will appear later in SOCIAL ORDER. The Italian Social Study Week, 7th session, will meet this year at Bologna. Subject under discussion at the sessions will be "Social Security." At Montreal the 25th session of the *Semaine Sociale*, to be held during the week of September 29 to October 2, will discuss Pius XII's teachings on the relations of employers and employees, notably on the questions of the right to work, salary and the organization of classes.

{ BOOKS }

THE MEANING OF MAN.—By Jean Mouroux, translated by A. H. G. Downes. Sheed & Ward, New York, 1948, xiv, 304 pp. \$4.00.

This is a good book. But one should not be misled by the title or by the references in the publisher's notices to "the sociological problem" and the "renovation (of) society." It is not sociology. It is theology. The original French is more accurately entitled *Sens Chretien de l'Homme* (Paris, 1947); it is a volume in the theological series being published under the direction of the Jesuit faculty at Lyon-Fourvière; and the author himself refers to it as "a long theological reflection." True, a chapter is devoted to the temporal order, another to the created universe, and three more to man's carnal nature. But they concern time, the world and man's body as seen by the Christian in the light of revelation.

The other chapters are concerned with the spiritual values of man: first with the human person—some may disagree in part with the philosophical positions taken here, but not with the over-all presentation, which brings out beautifully the essential dignity of man; then with man's liberty, the native power of choosing and the liberty of the Christian; and finally with love, nuptial love and the theological virtue of charity. The conclusion is that man is *res sacra*:

Christian reflection on man cannot but terminate in a feeling of religious admiration and of infinite respect. The more indeed we explore his being the more does man appear paradoxical, mysterious, in one word sacred (p. 267).

And we agree with Mouroux in his added observation on the state of the modern mind:

Now the sense of the Holy would seem to have disappeared from the modern mind and sensibility, leaving a void which is one of our crudest wounds. Having made God a stranger to man, it ends by making men strangers to each other (p. 267).

We also agree with the publisher that it is "hard to exaggerate the richness and depth of the book, or the possible renovation

tion that society would know if any considerable part of what it has to tell seeped through into the general consciousness. But, we wonder if it will be widely read, or, if read, will be appreciated by any great number of even the more educated in America. Too few Americans, too few even of our Catholic college graduates have accustomed themselves to reflective reading. Fewer still have acquired a taste for the theological, that is, for speculative or scholastic theology as distinct from the devotional, the liturgical, the moral.

It is our impression that a fundamental weakness of academic social science in America is precisely an ignorance of, or confusion about, the theology of man. We are at one with those who maintain that sociology, or any of the empirical social sciences, should as a science be carefully distinguished from ethics, morals, and the other philosophical or theological sciences. But that does not mean that it is not important for the sociologist, and precisely as a sociologist, to know as fully and accurately as he can the other sciences dealing with man. (This is a truism to which all the sociologists, from Comte to the present, have paid at least lip service. Many of them, unfortunately, did not consider theology a science, much less a science dealing with man. That is why they were, and are, so puzzled with the empirical evidence of man's religious nature). The sociologist who is not aware of the basic truths centering on the non-sociological aspects of man's nature, does not understand the truths of his own science. For him they are absolutes; in fact, they are aspect-truths. As absolutes they are false; as truths about one of the many aspects of man's nature—an aspect not reducible to, or explainable in terms of any other aspect—they throw a uniquely colored light on that concrete reality known as man, a light without which we would not see man as he really is, but also a light which if used alone completely discolors and makes false our image of man.

This fact is of even greater importance for the teacher of any of the social sciences. It is the function of a teacher to teach the truths of his own subject, o

ience, and not the truths of other sciences. But he does not teach his own truths objectively unless he properly relates them to the whole truth; he teaches falsehood, even though everything he says about his own subject be verbally accurate, he gives his students the impression that, for example, the "social" is the "whole" even "the only significant aspect." And he is almost bound to do this if he is not aware of the other aspects. (This is why, our opinion, though there is no *Catholic* sociology as such any more than there a Catholic mathematics, still there is a great difference between a Catholic and an atheist *teaching* sociology.)

We have intruded these observations on the nature and teaching of sociological truths into this review because it is in the light of such observations that the value of sociologists of a work like Mouroux's is made clear. It is, we believe, beneficial for even those sociologists who have once had a full course in theology periodically to review that theology, and indeed precisely as sociologists or from the point of view of its relationship to sociological truth. For those who during their theological studies never gathered together the parts of theology pertinent to man as man, who have, therefore, never formulated for themselves what we might call a "science" of the "theological aspect" of man, it is all more beneficial if they can review theological truths so formulated. And if they be teachers so much the more important is such recall, lest, engrossed in the social, they slip gradually into teaching it as an absolute. It is as a means of review or recall, even more so as a formulation of the "theology of man", that a well-written (and, incidentally, well-translated and well-printed) book like Mouroux's serves excellently for the social scientist.

And for the social scientist, a fortiori for the social-science teacher, who has never had the opportunity to study the "theology of man" a volume like Mouroux's should be a God-send. (The contents, or the equivalent obtained otherwise, is a must for the social scientist, especially for the teacher of sociology, psychology, social work.) It may not prove easy reading, in spite of its smooth English; it is deep, perhaps too deep and unnecessarily so in places. It will demand thoughtful reading,

reflection. But, if the truths are grasped, the effort will have been worth while, even from the point of view of the study or teaching of social science. These truths will not, should not, change any truly scientific social facts or principles studied or replace any being taught. Simply, the study will bring deeper sociological understanding, the teaching will be more objective, truer.

LAWRENCE P. MCHATTIE, S.J.

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PARTNERS IN PRODUCTION; A Basis For Labor-Management Understanding. A Report of the Labor Committee of the Twentieth Century Fund assisted by Osgood Nichols. New York, The Twentieth Century Fund, 1949, 150 pp. \$1.50.

Students fairly well read in industrial relations will find here little that is new. But they do have a splendid synthesis of the important findings on the major issues. Upon this foundation the Labor Committee of the Fund has built its own sober evaluation of motives and goals, and proffered its suggestions as to possibilities of solving hitherto unsolved—and too generally accepted as unsolvable—issues.

It should be noted, and is significant, that this study has been carried forward for 13 years by the Fund's committee, composed of management, labor and the public. The Fund is confident that the years have marked steady forward strides in industrial relations. It is accordingly optimistic that today's "unsolvables" will, as yesterday's, yield to patient attempts at mutual understandings, accommodation and cooperation.

Chapter One, "Conflict and Cooperation," assesses labor's new status and growth, then analyzes the philosophies of conflict prompting each side. The Fund next probes and proves changing attitudes, and seeks to steer this mutual understanding toward more positive collaboration.

Chapter Two's presentation of goals and attitudes is broken into four divisions: the goals of labor, and management's attitude toward labor's goals; the goals of management, and correspondingly, labor's attitude toward management's goals. Meditation on this chapter will yield informed insight into what industrial community is all about. To take a single example. One begins to

understand that, while the union seeks a security distinct from that of the membership it represents, still the goals are not incompatible. Non-wage goals of labor are analyzed, e.g. human treatment and security. Restrictionist tactics are shown to arise from insecurity, and to be solvable through some form of protection, guaranteed wage, pension, release-payments, retraining.

Like procedure is used to bare what lies behind management's attitude toward workers' security, seniority, and management's own goals, especially economic welfare of the company and freedom to manage. You are then shown why management finds labor (from premises of logical persuasiveness) in opposition to goals that appear so eminently reasonable to management. Chapter Three, "Bases For Mutual Understanding," is a reasoned exploration of mutual accommodations to be worked toward. The last pages offer a philosophy and final recommendations.

PHILIP S. LAND, S.J.
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LABOR LAW.—By Victor S. Axelroad. Oceana Publications, New York, 1948. 90 pp. \$1.00.

This booklet is addressed to the interested but uninformed rather than to scholars. A summary of the provisions of the law in the various states is given under the headings of: collective bargaining, mediation and arbitration, union direct action (strikes, boycotts, picketing), injunctions, regulation of internal union affairs, discrimination, wage and hour laws, and child labor laws. Under these heads the states are taken in alphabetical order so it is not hard to find what you're looking for in the book. The last section deals with federal law.

One gets the impression that both the author and the printer did a very hasty job, since both grammatical and printing mistakes are numerous.

The book is useful as a general encyclopedic, or forms the subject of a lecture or two in a general course in labor problems. In a labor-school class where the purpose is to give only a very general introduction to the field of labor law it could also be used.

JOHN P. CULL, S.J.
West Baden College

THE RECOVERY OF CULTURE.—By Henry Bailey Stevens. Harper and Brothers, New York, 1949, xvii, 247 pp. \$3.00.

The general reader will not find *Recovery of Culture* a rewarding experience. Dr. Stevens has developed a bizarre thesis on the causes of many of our social and economic ills, including war and disease. The thesis, based on a wide variety of scientific and mythological as well as religious data, labors under the strain of some rather plain social and evolutionary prejudices. These do not enhance its value.

Briefly stated, Dr. Stevens' thesis is that somewhere along the way man abandoned his natural garden economy and became an eater of meat, with the consequent interest in breeding and developing the meat producing animals. Production of meat animals has caused an upheaval in the natural economy of mankind, based on plant culture. Despite its strictly esoteric appeal, this book might interest an occasional economist or historian, who could, no doubt, find a good deal of critical entertainment in trying to unravel some of Dr. Stevens' interpretations. It is unfortunate that such a wealth of factual information did not yield a more significant contribution to our socio-economic literature.

ROBERT J. NELSON, S.J.
Woodstock College

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RELIGION AND EDUCATION UNDER THE CONSTITUTION.—By James M. O'Neill, Harper and Brothers, New York, 1949, xiii, 338 pp. \$4.00.

This volume contains much valuable information concerning the meaning of the First Amendment to the Federal Constitution. The author, 12 years a member of the Committee on Academic Freedom of the American Civil Liberties Union, is neither a lawyer nor a professional political scientist but a logical layman; as such he has succeeded in writing a book which, if not perfect, is yet a forceful, forthright and welcome presentation of the ever more important question of Church-State relations in the United States.

The substance of the book is that the Supreme Court in construing the "establishment" clause of the First Amendment for the first time in American history, has

construed it without regard to history or law but solely in the light of the Court's own prepossessions. Professor O'Neill demonstrates from the works of Jefferson and Madison and the Annals of Congress that the First Amendment means only what it says and that it does not forbid aid to religion, provided such aid does not prefer one religion over another. There is no need here to sum up the historical, constitutional and legal arguments against the interpretation of the Supreme Court—arguments which Professor O'Neill has mastered and ordered with admirable lucidity. Special tribute is due the author for his deft use of the oral arguments before the Supreme Court in the McCollum case.

One of the most irritating and dangerous features of the book is the author's tendency to overstate his case. He attempts to make Jefferson and Madison say too much for his thesis and thereby causes the reader to suspect the author's objectivity. In view of the overwhelming historical argument against the McCollum case, there is no need to conceal or understress any historical fact.

The most serious difficulty with this volume, however, is the author's attitude to the Fourteenth Amendment. As is generally known, this Amendment, added to the Constitution in 1868, forbids the deprivation of life, liberty and property without due process of law. In the last 60 years the Supreme Court has read into the Fourteenth Amendment many of the guarantees protected by the Bill of Rights. The issue in the Everson and McCollum cases was whether or not the "establishment" clause of the First Amendment should be transmitted to the states *via* the Fourteenth. The Supreme Court, of course, *did* make it applicable to the states, and Professor O'Neill insists that thereby the citizens of the several states are deprived of that precise freedom which the First Amendment was explicitly designed to preserve. Professor O'Neill's approach was taken previously by the appellee in its brief before the Supreme Court in the McCollum case and by Father Wilfrid Parsons in his *The First Freedom*. This question is too involved for discussion here, but this reviewer suggests that O'Neill's book would be stronger, both constitutionally and tactically, if it accepted the approach outlined by Father James L. Burke in *Jesuit Educa-*

tional Quarterly for March, 1949, namely—that the authority of the Supreme Court to annul as unconstitutional an arrangement made by the local authorities "is precisely what the Fourteenth Amendment, as it" has been quite consistently interpreted since 1890, authorizes the Supreme Court to do in state matters concerning life, liberty and property."

Despite these questionable points Professor O'Neill has produced the most complete book to date on this all-important topic. Its limitations should evoke further study and writing in order to point out to the Supreme Court and to the American people that the McCollum decision strikes from the Constitution a carefully written clause and substitutes for it a doctrine which Congress on 21 separate occasions has refused a place in the Constitution. Against such judicial tyranny only the most complete and the most perfect protest will suffice.

ROBERT F. DRINAN, S.J.
Georgetown University

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THE CHRISTIAN WAY IN RACE RELATIONS. — Edited by William Stuart Nelson. Harper and Brothers, New York, 1948, 256 pp. \$2.50.

Only saints sometimes read minds, yet countless white persons fool themselves into a complacent "thorough understanding of the Negro mind" and in their psychotic dogmatism decline to hear other views.

Thus ignored, the objective truth still remains: no matter the color of his skin, a man can still think and suffer. While American Negroes have little opportunity to share their segregated reflections and observations and wisdom with white listeners, the barriers to social relations do not destroy their observations and conclusions. Because they do not weep in public streets and because our American publications, colleges and publicists are little concerned with their agonies, we cannot argue that Negroes feel no pains and are not plagued with problems.

This little book makes us aware that we whites are being weighed as followers of Christ Jesus. Not only are we wrong if we complacently say, "The Negro mind is empty, as we know who have lived long among the colored," but we are so

crass in an unphilosophical, non-religious, theologically unsound view that we do not even know we are being judged by Negroes.

The white American professes Christianity. But Christianity professes brotherly love. Jesus teaches all men the need of justice and charity. All the splintered, wandering sects cling to this basic doctrine. Yet whites cannot in conscience say they practice justice and charity toward their Negro fellow. Such is the problem faced by the 13 Protestant contributors to this book, faculty members of some nine universities and colleges, writers, leaders.

What is expected of a Christian society? What advances are in process? Certain papers here detail aspects of the problem, while others consider the resources, institutional and individual, which could be drawn upon in the solution.

R. BERNARD, S.J.
Saint Mary's College

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THE TEACHING OF THE CATHOLIC CHURCH.—Edited by Canon George D. Smith and others. Macmillan. New York, 1949, 2 vols. \$12.

This beautifully prepared work is a reprint of the old "Treasury of the Faith Series." The 1,316 pages contain an excellent summary of Catholic truth compiled in the late '20's by a group of England's foremost theologians. Each article has been printed substantially as it appeared in the original edition with only such excisions as were necessary to eliminate unnecessary repetition.

We are fortunate to have available for both priest and layman this splendid compendium of the gospels' teaching. It will be helpful as a comprehensive presentation of those mysteries which "have been given from on high precisely to help the spiritual progress of those who study them in a spirit of piety" (*Mystici Corporis*).

It will be of equal value in the work to which SOCIAL ORDER humbly addresses itself. For the role of the Christian message is not only "to judge the world in the name of God," as Pere Danielou has said, but also "to incarnate itself perpetually in the historical movement of thought and of civilization to turn them to the spiritual ends of man."

BOOKER T. WASHINGTON.—By Basil Mathews. Harvard University Press. Cambridge, 1948, xvii, 350 pp. \$4.75. Booker T. Washington (1856-1915) can be seen in his first complete biography as a great Negro educator and interracial interpreter.

Freed from slavery at the age of nine, uneducated, without even knowing who his white father had been, Booker T. later became the acknowledged leader of his race in the United States, a friend and advisor on race relations to Presidents Roosevelt and Taft, and an author and educator of international fame.

With *Up From Slavery* (Mr. Washington's popular autobiography) as a basis, Basil Mathews (Professor of World Relations at Union College, British Columbia) has gathered additional and interesting material from his patient research among Washington's files, and from personal interviews with the latter's old friends, co-workers and relatives.

Mr. Washington grew in reputation and influence as Tuskegee Institute prospered. When 25 years old, he had founded Tuskegee with only a state grant of \$2,000 a year for teacher's salaries. Twenty-five years later 1,600 students lived on 2,300 acres in 83 buildings built by their own hands, and were instructed by an all Negro faculty of 156 members. The endowment exceeded \$1,225,000, and the property was valued at over three quarters of a million.

Meanwhile, Mr. Washington's fund-raising tours brought him in contact with wealthy leaders like Andrew Carnegie, Julius Rosenwald and numerous others of both races in this country and in Europe. His methods of vocational and industrial training were used as a model all over the world for educating backward peoples.

Detailed treatment has been given to the type of education at Tuskegee, the problems of creating and maintaining a Negro faculty, and the founder's many speeches and writings which afford a well-rounded picture of the man, his policies and his practices.

In racial matters, Mr. Washington favored education rather than drastic direct action. In all his relations with Government and individual leaders, he worked for "job equality," better education and political rights. He recognized the fact of segregation, while not approving of it in

inciple. He looked to the harmonious cooperation of both races for eventual peace and justice. He saw that legal rights are useless if not reinforced by education in moral and spiritual values. He constantly worked to solve the needs and problems of both races in his own environment, rather than merely preach abstract principles. His critics, both white and Negro, have received very fair treatment from the author.

The concluding chapters show us the growth of Mr. Washington's many works since his death, and give a brief picture of the racial problem as it exists today.

Ours interested in Interracial Justice, Rural Life, and Education in the South will find this biography interesting, instructive, and inspiring.

MICHAEL JORDAN, S.J.
Woodstock College

LIBERALISM AND THE CHALLENGE OF FASCISM.—By J. Salwyn Schapiro. McGraw-Hill, New York, 1949, xi, 421 pp. \$5.00.

This work by the emeritus professor of history at C.C.N.Y. is neither a history of liberalism nor a study of the conflict between liberal thought and fascism, but a group of essays. They are, however, with the last three excepted, a good exposition of liberalism in transition.

Emphasis in the work is upon two phases of liberal thought: *laissez faire*, which is the philosophy of capitalism, and political liberalism. After an introductory chapter which gives a description of the liberal idea, two chapters study the origins of the movement in Whig tradition and the revolutionary growth in France. In two chapters on economic liberalism, Professor Schapiro reviews the rising power of the industrial bourgeoisie.

The growth of political liberalism, the extension of the franchise, progress of democracy are movements more consonant with Schapiro's own liberal predilections. Even in the political field, however, he finds little to praise in the favoritism and uplicity of Guizot, who used the universal demand for democratic government as a tool to secure power, then disdainfully excluded all but those of his own bourgeois class.

Schapiro says in effect—and in this he is entirely correct—that bourgeois liberalism

bore "within itself the seeds of its own destruction." Liberals mouthed words which spelled universal freedom while they planned institutions which would shift the focus but retain the reality of privilege. Liberal progress during the nineteenth century was a sort of human, rather than geographical, gerrymandering.

Unfortunately he does not see how pitifully truncated is the humanism which underlies much liberal thought. Romantically pelagian, it tends to release man from the formative necessity of self-discipline. Rationalistic, it has largely reduced judgment to a matter of counting heads in moral issues and of empirical criteria for all others. Secularist, it began by asserting that religion was a private matter but has grown unwittingly to be one of the most powerful forces of irreligion in the modern world.

In three final chapters, Schapiro asserts that Carlyle, Napoleon III, and P.-J. Proudhon are three "heralds of fascism." These theses cannot be examined here, but they seem exaggerated and the evidence to have been carefully selected.

FRANCIS J. CORLEY, S.J.

BASIC DATA OF THE AMERICAN ECONOMY. — By W. Nelson Peach and Walter Krause. Richard D. Irwin, Inc., Chicago, 1948, 209 pp. \$2.00.

This is an illustrated manual of statistical information intended to accompany the elementary course in general economic theory. It covers the headings of National Income, Population, Natural Resources, Money and Banking, International Trade, Government Expenditures, Price Levels, Manufacturing, and Agriculture. The figures are taken chiefly from government sources, such as the Federal Reserve Board, the Bureau of Labor Statistics, The Department of Commerce, Department of Agriculture, etc.

An instrument of this kind should be a valuable teaching aid, especially since statistical data and studies are playing an ever more important role in the development of ideas and the formulation of policy. Its usefulness need not be confined to the general theory course but can be extended to most courses required of an economics major.

JOHN P. CULL, S.J.
West Baden College

PROFIT SHARING—By Kenneth Thompson, Harper and Brothers, New York, 1949, 331 pp. \$4.00.

This makes a good companion volume to the *Profit Sharing Manual* turned out last year by the newly formed Council of Profit Sharing Industries. The present work is the best survey yet available, and it incorporates the major features and findings of other studies which are now old. The up-to-dateness is a special recommendation of this book.

Five sections of the book cover the following broad topics: cyclical history and the definition of profit sharing; labor and management attitudes toward it; theoretical considerations on profit and profit sharing in a private-enterprise economy; the mechanics and methods of installation of profit-sharing plans; trends and potentialities of American profit sharing.

The book is non-technical, easy to read and comprehensive. There is a wealth of direct quotation from authorities and practitioners, and there is a splendid bibliography. The appendices reproduce in full text six variant plans that have been successful in as many different fields of business.

Of special interest to this reviewer were the chapters discussing the attitudes and philosophy of the trade-unions toward profit sharing. Chapters Four, Fifteen and Sixteen show that the author has given serious thought to this particular question. His reasoned optimism about union readiness and adaptability is encouraging. Another valuable section is the chapter contrasting the advantages and the potentialities of profit sharing as against many of the modern desiderata of collective bargainers: pensions, stock ownership, bonus plans, incentive wages.

MORTIMER H. GAVIN, S.J.
ISS

FRANCE PAGAN? The Mission of Abbé Godin.—By Maisie Ward. Sheed and Ward, Inc., New York, 1949, xii, 243 pp. \$3.00.

Is France pagan? The author has repeated the question treated by Abbé Godin and Yvan Daniel in their book, *France, Pays de Mission?* (France a Missionary Land?).

The book is divided into three parts.

Part I presents a sketch of the good priest Abbé Godin, who in his self-forgetfulness saw Holy Orders as a social sacrament. An impressive picture is given of "the walking chaos," as he was described by one of his Jocists. By his deep humility, pleasing humor and spirit of poverty Abbé Godin became one with his people and laid the foundation for the *Mission de Paris*, a society directed specifically towards the Christianization of the proletariat. (An account of this apostolate is given in *SOCIAL ORDER*, 1 [1947] 1-5).

Part II is a translation of Abbé Godin's own work, *France, Pays de Mission?*, with adaptations made for effectiveness. Since by its very essence, the traditional parochial organization lacks weapons against a surrounding paganism, France has become a missionary country.

The proletariat world, the milieu, problems of every kind (organizational and individual), missionary methods, Catholic Action, the Jocist movement, priest-action, lay-action, need for social reform—all are treated by Abbé Godin in his treatise.

Part III shows that truly "The Bread is Rising." The leaven, planted in great part by Abbé Godin, is kept active by those in France who see in the pagan hunger for truth and who do not fear the necessary sacrifices. Teams of laymen, lay women and priest-workmen are going forth with courage and the missionary spirit spoken of by Cardinal Suhard to the *Mission de Paris*: "Souls are on the move; there is a general stirring: it is realized that our country will rise again only when it is a Christian nation, *with a missionary spirit*."

THE GUARANTEED ANNUAL WAGE. — By Alexander Calder and James L. Knipe. National Planning Association, Washington, D. C., 1948, viii, 38 pp. 50c.

This Planning Pamphlet No. 63 gives a fairly good elementary view of the subject, but necessarily suffers from the impossibility of dealing adequately with all the arguments *pro* and *con* in such a condensed form. The conclusions of the authors are cautious; they see real possibilities for the guaranteed wage only in the steady sectors of industry.

C. M. LEWIS, S.J.
Woodstock College

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